

## TABLE OF CONTENTS

Contents.....	iii
The Dialects of Aramaic .....	v
Orthography and Phonology .....	viii
1.1 Noun Gender.....	1
1.2 Noun Definition.....	1
1.3 The Perfect of the G Verb (third person).....	1
1.4 The Preposition ܠ <i>la-</i> .....	2
2.1 The G Perfect: full inflection.....	5
2.2 The Direct Object Marker ܐܝܬ <i>yāt</i> .....	5
3.1 ܐܝܬ <i>yāt</i> with Pronominal Suffixes.....	7
3.2 The conjunction ܐܘ <i>wa-</i> .....	7
4.1 Prepositions with Pronominal Suffixes .....	10
4.2 Relative Clauses.....	10
5.1 G Perfects in <i>e</i> and <i>o</i> .....	13
6.1 The Singular Noun with Pronominal Suffixes.....	15
7.1 The Demonstrative Pronouns .....	17
7.2 ܒܝܬܐ <i>bātar</i> and other Prepositions with (Plural) Pronominal Suffixes .....	17
8.1 Noun Plurals.....	20
8.2 Plural Nouns with Pronominal Suffixes.....	21
8.3 The Plurals of the Demonstratives.....	21
9.1 The Genitive (Construct) Chain.....	23
9.2 Expression of the Genitive with ܕ <i>da-</i> .....	23
9.3 The Form of the Construct Singular .....	24
9.4 Anticipatory Genitive Construction .....	24
10.1 The G Perfect: Roots III–Weak .....	27
10.2 Sentences with Adverbial Predicate.....	27
11.1 The G Perfect: Hollow and Geminate Roots.....	29
11.2 Stative Hollow Roots.....	29
11.3 Temporal Clauses with ܐܝܬܐ <i>wa-hwāh</i> .....	29
12.1 The Infinitive of G Verbs .....	32
12.2 Uses of the Infinitive .....	33

13.1	D (Pael) Verbs: the Perfect.....	35
13.2	D Verbs: the Infinitive.....	36
14.1	C (Aphel) Verbs: the Perfect.....	38
14.2	C Verbs: the Infinitive .....	38
14.3	The Interrogative $\bar{\eta}$ <i>hə-</i> .....	38
14.4	The Inflection of $\text{ܐܒ}$ <i>ʾab</i> and $\text{ܐܗ}$ <i>ʾah</i> .....	39
15.1	C Verbs: Perfect (continued).....	41
16.1	The Absolute State of the Noun.....	44
16.2	The Cardinal Numbers (1–10).....	45
17.1	Adjectives.....	47
18.1	G Verbs: the Active Participle .....	50
18.2	The Independent Personal Pronouns .....	51
18.3	The ‘Tens’ and Higher Numbers.....	51
19.1	G Verbs: Imperfect and Imperative (Sound Roots; Roots II– and III–Guttural; Roots I– <sup>ʿ</sup> ) .....	54
19.2	Uses of the Imperfect.....	55
20.1	G Verbs: Imperfect and Imperative (Roots I– <sup>ʿ</sup> ; Roots I– <i>n</i> ; Roots I– <i>y</i> ).....	57
21.1	G Verbs: Imperfect and Imperative (Roots III–Weak; Hollow Roots; Geminate Roots).....	59
21.2	The Verb with Object Suffixes.....	60
22.1	D Verbs: Imperfect, Imperative and Participles .....	63
22.2	C Verbs: Imperfect, Imperative and Participles.....	63
22.3	G Verbs: the Passive Participle.....	63
22.4	The <i>-t-</i> Verbs: Gt, Dt, Ct.....	64
22.5	The Adjective $\text{ܐܘܪܐܢ}$ <i>ʾuhrān</i> .....	65
22.6	The Ordinal Numbers.....	65
Appendix I:	Feminine Nouns ending in <i>-vCtā</i> .....	66
Appendix II:	Nouns in <i>-itā</i> and <i>-utā</i> .....	66
Appendix III:	Nouns and Adjectives Final <i>-y</i> , <i>-w</i> .....	67
Appendix IV:	Gentilics and Other Adjectives in <i>-ay</i> .....	67
Appendix V:	Verb Paradigms: Sound Verb and Verb III–weak.....	68
Appendix VI:	Notes on Targum Onqelos to Genesis 12–16.....	71
	Vocabulary of the Lessons, alphabetical by Aramaic root .....	77
	Vocabulary of the Lessons, alphabetical by English gloss .....	85
	Bibliography .....	93

# THE DIALECTS OF ARAMAIC

## A. EARLY ARAMAIC (9th to 4th centuries BCE)

### 1. *Old Aramaic Dialects*

some major inscriptions:

Hadad Yiθ<sup>c</sup>i Assyrian-Aramaic bilingual from Tell Fakhariyah (mid-9th cent.)

Tell Dan inscription (mid-9th cent.)

Bir-Hadad inscription (mid-9th cent.) [KAI 201]

Zakkur inscription (early 8th cent.) [KAI 202]

Sefire inscriptions (mid-8th cent.) [KAI 222-224]

Panammu inscriptions from Zincirli (Y<sup>2</sup>DY) (mid-8th cent.) [KAI 214-215]

Br-rkb inscriptions (mid-8th cent.) [KAI 216-221]

### 2. *Official Aramaic (Classical Aramaic/Empire Aramaic/Reichsaramäisch)*

(a) Egypt: Elephantine papyri and ostraca; Hermopolis; Aswan; Saqqara; etc.

(b) Palestine: Biblical Aramaic in Ezra; Samaria papyri (Wadi Daliyah)

(c) Iraq: Assur letter [KAI 233]; dockets on Akkadian tablets [KAI 234-236]

(d) Persia: the Driver letters (sent from Susa or Babylon; discovered in Egypt)

## B. MIDDLE ARAMAIC (3rd century BCE to 2nd CE)

### 1. *Palestinian*

#### (a) Standard Literary Aramaic:

Biblical Aramaic of Daniel

Qumran Aramaic

Targum Onqelos and Targum Jonathan

Megillat Ta<sup>c</sup>anit

#### (b) other:

legal documents from Murabba<sup>c</sup>at and the Bar Kosiba caves

the Bar Kosiba letters

tomb inscriptions

words and phrases quoted in the Mishna, New Testament

### 2. *Nabataean*

### 3. *Palmyrene*

### 4. *Hatran*

### 5. Inscriptions from Dura Europos

### 6. Scattered texts from Afghanistan, Armenia, Georgia, Egypt

**C. LATE ARAMAIC (3rd–9th centuries CE)**1. *Western*

## (a) Galilean (Jewish):

Palestinian Talmud

Palestinian Midrashim (*Bərešit Rabbā*, *Wayyiqraʾ Rabbā*)

Palestinian Targums

synagogue and funerary inscriptions

## (b) Judean: Christian Palestinian (Syro-Palestinian)

## (c) Samaritan (including the Samaritan Targum)

2. *Syriac*3. *Eastern*

## (a) Babylonian (Jewish):

Babylonian Talmud

Gaonic writings

incantations

## (b) Mandaic

**D. MODERN ARAMAIC**1. *Western*: dialects of Ma<sup>c</sup>lula, Jubb<sup>c</sup>adīn, Baḥ<sup>c</sup>ā in Syria2. *Central*: Turoyo, Mlahso3. *Eastern*: modern “Syriac” of northern Iraq and Iran4. *Neo-Mandaic* (southern Iraq)

# ORTHOGRAPHY AND PHONOLOGY

(J. Huehnergard)

## 1. Consonants

Final forms appear in parentheses. On the transliterated letters with underlining, see §6, below, on Spirantization.

א	ʾ	ט	t	ע	c
ב	b, <u>b</u>	י	y	(פ)ב	p, <u>p</u>
ג	g, <u>g</u>	(כ)כ	k, <u>k</u>	(ץ)צ	s
ד	d, <u>d</u>	ל	l	ק	q
ה	h	(מ)מ	m	ר	r
ו	w	(נ)נ	n	ש	š
ז	z	ס	s	ת	t, <u>t</u>
ח	ḥ				

## 2. Vowels and Vowel Letters

### (a) Vowel Signs

The vocalization system employed in the grammar and the texts to be read in class is the Babylonian, or superlinear, system, which is generally considered to be older than the Tiberian (sublinear), and to be the one with which Targum Onqelos was first pointed.

The Babylonian vowel signs (with ב b to indicate their placement; their Tiberian correspondences are given in parentheses):

- ב̄ ba (ב̄ ba, ב̄ be);
- ב̄ bā (ב̄ bā [qāmeš rāḥāb]);
- ב̄ be (ב̄ bē);
- ב̄ bi (ב̄ bilbī);
- ב̄ bo (ב̄ bō; ב̄ bo [qāmeš ḥātūp]);
- ב̄ bu (ב̄ bū; ב̄ bulbū);
- ב̄ ba (ב̄ ba [šawā mobile]; ב̄ bā, ב̄ bē, ב̄ bō).

No vowel sign appears when a consonant is not followed by a vowel (vs. šawā quiescens in Tiberian): Bab. מַדְנָח, Tib. מַדְנָח madnaḥ 'east'. Normally, simple vowel šawā occurs for Tib. compound šawā: Bab. אָכַל ʾakal, Tib. אָכַל ʾakal 'he ate'.

## (b) Vowel Letters (matres lectionis)

Four of the letters, viz., א, ה, ו, י, are used in the script (in conjunction with the vowel signs) to indicate vowels in the middle and at the end of words. When used to indicate vowels, these letters are not represented in our transliteration (except final ה for *-ā* in some instances).

*Final vowels* are always indicated by a vowel letter:

final *a* (which is rare) is written with א: בָּנָא *bāna* 'build (fs)!';

final *ā* is written with א: מַלְכָּא *malkā* king; בָּנָא *bānā* 'he built'.

There are four exceptions to this, in which final *ā* is written with ה:

- (i) when the last consonant of a word is א: מִצְרָאָה *Miṣrāʾā* 'Egyptian'; בָּנָאָה *bānāʾā* 'they (f) built';
- (ii) in the form הָוָה *hāwāh* 'he was';
- (iii) in Hebrew proper names: חַוָּוָה *Ḥawwāh* 'Eve'; זִלְפָּה *Zilpāh* 'Zilpah'.
- (iv) in numbers with masc. nouns: חַמִּשָּׁה *ḥamšāh* 'five' (see §16.2).

(In the last three instances, viz., *hāwāh*, Hebrew names, and numbers, we will transliterate the final ה, even though it was not pronounced in such cases. Final ה in all other instances was pronounced: e.g., מַלְכָּה *malkah* 'her king' [indicated in the Tiberian vocalization with *mappiq*: מַלְכָּה];

final *e* and final *i* are written with י: מִצְרָאִי *Miṣrāʾe* 'Egyptians'; יִבְנֵי *yibne* 'he will build'; עַבְדִּי *ʿabdi* 'my servant'; שָׁתִי *šati* 'he drank';

final *o* and final *u* are written with ו: שָׁלוֹ *šalo* 'prayer'; בָּנוּ *bāno* 'they (m) built'; כֶּסוּ *kasu* 'garment'; כָּתְבוּ *katābu* 'they (m) wrote'.

*a* does not occur at word end.

Of *medial vowels* (vowels within a word), only *e*, *i*, *o*, *u* are ever indicated by a vowel letter, *e* and *i* again by י, and *o* and *u* again by ו. The internal vowel letters are *optional* with most words, but they are present more often than not. Examples:

*e*: בֵּיתָא *betā* 'house'; סָלֵיק (or סֵלֵק) *sāleq* 'he went up';

*i*: סִפְרָא (or סִפְרָא) *siprā* 'book'; סָלִיקוּ (or סֵלֵקוּ) *sālīqu* 'they (m) went up';

*o*: שֹׁם (or שָׁם) *šom* 'name'; כָּתוּב (or כָּתֹב) *katob* 'write (ms)!';

*u*: רֻגְזָא (or רֹגְזָא) *rugzā* 'anger'; כָּתוּבוּ (or כָּתֹבוּ) *katūbu* 'write (mp)!'.  
Thus:

א is used to indicate final *ā*, rarely final *a*;

ה is used to indicate final *ā* after consonantal א, in הָוָה *hāwāh*, in Hebrew names, and in numbers with masc. nouns;

ו is used to indicate final and medial *o* and *u*;

י is used to indicate final and medial *e* and *i*.

## (c) Vowel Length

It is unlikely that phonemic distinctions in vowel length were made in the Aramaic of Targum Onqelos. Rather, the seven vowel signs probably indicate purely qualitative distinctions. (This applies as well to  $\bar{a}$  and  $a$ ; although we transcribe the former with a macron, the distinction between the two was most likely one of vowel quality rather than vowel quantity:  $\bar{a}$  perhaps as in *father*, IPA [ɑ], and  $a$  perhaps as in *cat*, IPA [æ].)

## 3. Consonantal Doubling

Certain formal distinctions indicate that most of the consonants could occur doubled (i.e., lengthened): e.g.,

נְהוֹרָא *nəhorā* 'light': בְּנְהוֹרָא *bi-nhorā* 'in the light';  
but מִנְהוֹרָא *min-nəhorā* 'from the light'.

The Babylonian system of vocalization, however, has no sign comparable to the Tiberian  $\cdot dāgeš$  (forte) to indicate such consonantal doubling. Nevertheless, the doubling will always be represented in our transliteration.

## 4. Syllabification

- (a) No syllable may begin with a vowel (except  $\text{ו}$  *u*- 'and');
- (b) No syllable may begin or end with more than one consonant.

Examples: *betāk* 'your (ms) house': *be/tāk*;  
*malkəkon* 'your (mp) king': *mal/kəlkon*;  
*šārāʾā* 'to begin': *šā/rāʾā*;  
*yīqtəlīnneh* 'he will kill him': *yīq/təlīn/neh*.

(Exceptions are certain verbal forms that end with two consonants: e.g., *kətabt* 'you (sg) wrote': *kə/tabt*.)

## 5. Stress

In the majority of forms, stress falls on the final syllable: כָּתַב *kətab* 'he wrote'; בֵּיתָא *betā* 'house'. Less frequently, the penultimate syllable is stressed: כָּתַבָּת *kətabat* 'she wrote'; בֵּיתָנָא *betānā* 'our house'. As the examples illustrate, the position of the stress will not be indicated in the script for either alternative, but will be marked (with  $\acute{}$ ) in the transliteration when it does not fall on the final syllable.

## 6. Spirantization

The six consonants כ *b*, ג *g*, ד *d*, כּ *k*, פּ *p*, תּ *t* were spirantized, i.e., pronounced as the fricatives [v, γ, ð, x, f, θ], respectively, under certain conditions, viz.:

- (a) after any vowel:

כָּתַב *katab* [kəθav] 'he wrote';      רִגְזָא *rugzā* [ruyzā] 'anger';  
 נָבִיא *nəbiyā* [nəviyā] 'prophet';      עָבַד *ʿabad* [ʿəvað] 'he did';  
 נָפַק *nəpaq* [nəfaq] 'he went out';      מֵיכָלָא *mekālā* [mexələ] 'food'.

Note that this applies as well when a form ending in a vowel is prefixed to a word beginning with one of these consonants: כָּרְמָא *karmā* [karmā] 'vineyard', but בְּכָרְמָא *bə-karmā* [bəxarmā] 'in the vineyard'; בָּנָא *bənā* [bənā] 'he built', but וּבָנָא *u-bnā* [uvnā] 'and he built'.

- (b) if a vowel precedes in the underlying form:

וּכְתַב *u-ktab* [uxθav] < \*wə-katab 'and he wrote';  
 לִנְבִיא *li-nbiyā* [linviyā] < \*lə-nəbiyā 'to the prophet'.

In the Tiberian system of vocalization, the distinction between stops and fricatives could be indicated by a *dāgeš* (lene) in the former; e.g.,

בָּכוּן *bəkon* [bəxon] in you (mp);  
 כָּתַבְתָּ *kətabt* [kəθavt] you (s) wrote.

In the Babylonian system, however, there is no sign or device like the *dāgeš* to indicate whether the stop or the fricative was to be pronounced. Since the spirantization is completely predictable in the two circumstances noted above, it will likewise not be indicated in our transliteration of such forms.

There is another group of examples in which spirantization occurs, however, viz.:

- (c) when a vowel preceded the consonant at an earlier stage of the language, but has since been lost:

מַלְכָּיָא *malḵayyā* [malxayyā] < \*malakayyā 'kings';  
 דַּהֲבָא *dahbā* [dahvā] < \*dahabā 'gold';  
 בִּירְכָתָא *birkatā* [bixəθā] < \*barakatā 'blessing';  
 מַשְׁכַּנְכוֹן *maškanḵon* [maškanxon] < \*maškanukun 'your (mp) tent'.

In these cases the spirantization, since it is not generally predictable, will be indicated in the transliteration, as the examples show, by a line under the consonant in question.

The consonants are never spirantized if they are doubled:

קָבִיל *qabbel* [qabbel] 'he received';  
 יַפְּקֵי *yappeq* [yappeq] 'he will send out'.

## 7. Some Combinatory Rules involving ə

Aramaic phonology does not tolerate a sequence of two syllables whose vowels are both ə. When this would occur, therefore, certain changes take place. In the following, *G* represents any guttural consonant (א ʾ, ה h, ח ḥ, ע ʿ), *C* any non-guttural cons. except ʾ y.



- (a)  $C\text{ə} + G\text{ə} \rightarrow Ca-G\text{ə}$ , i.e.,  $\text{ə}$  becomes  $a$  before a guttural plus  $\text{ə}$ :

\* $d\text{ə-}^c\text{əbad} \rightarrow da-^c\text{əbad}$  (דָּעָבַד) 'which he made';

\* $l\text{ə-}^{\text{ʔ}}\text{əbúhi} \rightarrow la-^{\text{ʔ}}\text{əbúhi}$  (לֵאבֹוֹהִי) 'to his father'.

If the guttural is  $\text{ħ}$   $h$  or  $\text{ħ}$   $h$ , the following  $\text{ə}$  is frequently lost:

\* $w\text{ə-həwo} \rightarrow wa-h\text{əwo}$  (וְהָיוּ) or  $wa-hwo$  (וְהָיוּ) 'and they (m) were';

\* $d\text{ə-ħəlámít} \rightarrow da-ħəlámít$  (דָּחַלְמִית) or  $da-ħlámít$  (דָּחַלְמִית) 'which I dreamt'.

- (b)  $C\text{ə} + y\text{ə} \rightarrow C-i$ , i.e., the sequence  $-əy\text{ə-}$  is replaced by  $i$ :

\* $w\text{ə-yəda}^c \rightarrow w-ida^c$  (וַיֵּדַע) 'and he knew';

\* $b\text{ə-yāmāmā} \rightarrow b-imāmā$  (בִּימָמָה) 'in daytime'.

- (c)  $C\text{ə} + C\text{ə} \rightarrow Ci-C$ , i.e., the first  $\text{ə}$  becomes  $i$ , the second is lost:

\* $k\text{ə-nəbiya} \rightarrow ki-nbiyā$  (כְּנָבִיָּא) 'like a prophet';

\* $d\text{ə-kətab} \rightarrow di-ktab$  (דִּכְתַּב) 'which he wrote'.

Rule (c) does not apply when the first word is  $\text{wə-}$  ('and'); rather:

- (d)  $w\text{ə-} + C\text{ə} \rightarrow u-C$ , i.e.,  $w\text{ə-}$  becomes  $u-$ , and the second  $\text{ə}$  is again lost:

\* $w\text{ə-nəbiya} \rightarrow u-nbiyā$  (וְנָבִיָּא) 'and the prophet';

\* $w\text{ə-kətab} \rightarrow u-ktab$  (וְכָתַב) 'and he wrote'.

## 8. Some Distinctions vis-à-vis Biblical Hebrew

Hebrew and Aramaic are closely related languages, as the following forms, which may be either language, illustrate: מַלְכִי *malki* 'my king'; יְבָרֵךְ *yəbārek* 'he will bless'. Each language has an independent history within the group of Northwest Semitic languages, however. The following selection of differences is essentially confined to phonological features.

### (a) Consonants

Proto-Semitic, the parent language of Hebrew and Aramaic, had more consonants than appear in either of those later languages. In the latter, pairs or even trios of sounds fell together over time (i.e., came to be pronounced the same). But the same sounds did not always fall together in both Hebrew and Aramaic, as the table below illustrates.

In Old and Official Aramaic texts, several of these pairs of sounds had not yet fallen together. Since the Aramaeans borrowed their writing system (alphabet) from the Phoenicians, and since Phoenician had only 22 consonants, certain letters had to do double duty in the early Aramaic dialects. These double-duty letters usually do not reflect pairs of sounds that fell together in later Aramaic, but rather pairs that had fallen together in Phoenician (and in Hebrew).

Proto-Semitic	Hebrew	Early Aramaic	Mid./Late Aramaic	Examples		
				Hebrew	Mid./Late Aramaic	
<i>d</i>	<i>d</i>	<i>d</i>	<i>d</i>	<i>dām</i>	<i>dāmā</i>	‘blood’
<i>ð</i>	<i>z</i>	<i>z</i>	<i>d</i>	<i>ʔōzen</i>	<i>ʔudnā</i>	‘ear’
<i>d<sub>z</sub></i>	<i>z</i>	<i>z</i>	<i>z</i>	<i>ʔérez</i>	<i>ʔarzā</i>	‘cedar’
<i>ḡ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿélem</i>	<i>ʿulemā</i>	‘youth’
<i>ʿ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿ</i>	<i>ʿáyin</i>	<i>ʿenā</i>	‘eye’
<i>ṣ</i>	<i>ṣ</i>	<i>q</i>	<i>ʿ</i>	<i>ʔéreṣ</i>	<i>ʔar<sup>ʿ</sup>ā</i>	‘earth’
<i>ṭṣ</i>	<i>ṣ</i>	<i>ṣ</i>	<i>ṣ</i>	<i>ṣām</i>	<i>ṣām</i>	‘fast’
<i>ṭ</i>	<i>ṣ</i>	<i>ṣ</i>	<i>ṭ</i>	<i>nāṣar</i>	<i>nātar</i>	‘keep’
<i>ṭ</i>	<i>ṭ</i>	<i>ṭ</i>	<i>ṭ</i>	<i>ṭōb</i>	<i>ṭāb</i>	‘good’
<i>ṭṣ</i>	<i>s</i>	<i>s</i>	<i>s</i>	<i>sāmak</i>	<i>samak</i>	‘lean’
<i>ś</i>	<i>ś</i>	<i>š</i>	<i>s</i>	<i>śām</i>	<i>sām</i>	‘place’
<i>s</i>	<i>š</i>	<i>š</i>	<i>š</i>	<i>šāma<sup>ʿ</sup></i>	<i>šama<sup>ʿ</sup></i>	‘hear’
<i>θ</i>	<i>š</i>	<i>š</i>	<i>t</i>	<i>šālōš</i>	<i>tālāt</i>	‘three’
<i>t</i>	<i>t</i>	<i>t</i>	<i>t</i>	<i>báyit</i>	<i>betā</i>	‘house’

Thus, Middle and Late Aramaic *d* corresponds to Hebrew *d*, *z*

<i>ʿ</i>	<i>ʿ, ṣ</i>
<i>ṭ</i>	<i>ṭ, ṣ</i>
<i>s</i>	<i>s, ś</i>
<i>t</i>	<i>t, š</i>

#### (b) Vowels

- (i) Early Semitic *ā* remained unchanged in Aramaic, but became *ō* in Hebrew, e.g.,

Aramaic *tāb*, but Hebrew *ṭōb* ‘good’;

*kāteb* *kōtēb* ‘writing’;

*tālāt* *šālōš* ‘three’.

- (ii) Early Semitic short vowels in open syllables before the stress were reduced to *a* in Aramaic, but lengthened in Hebrew (in nouns and certain verb forms): e.g.,

PS *\*ḏahab-*, Aramaic *dāhab*, Hebrew *zāhāb* ‘gold’;

PS *\*katab-*, Aramaic *katab*, Hebrew *kātab* ‘he wrote’.

## LESSON ONE

### 1.1 Noun Gender

There are two grammatical genders in Targumic Aramaic: masculine and feminine. The gender of nouns denoting animate beings normally corresponds to sexual gender. Otherwise, there is no clearly predictable relationship between gender and meaning, but there is a consistent relationship between gender and form: nearly all feminine nouns are marked by the ending *-t-* in the basic lexical form (see §1.2, below), while masculine nouns have no special ending.

מַלְכָּא *malkā* king

בַּעְלָא *ba<sup>c</sup>lā* husband

חֻקְלָא *ḥaqlā* field

מַלְכָּתָא *malkatā* queen

אִיתָתָא *ittatā* woman

גִּינְתָא *ginnatā* garden

There are exceptions, however. A small number of nouns without *-t-* are feminine in gender, such as

אַרְעָא *ar<sup>c</sup>ā* (f.) earth

בֵּירָא *berā* (f.) pit

אִמָּא *immā* (f.) mother.

Occasionally a noun is used in either gender: e.g., זִמְנָא *zimmā* ‘time’. In the lesson vocabularies, gender will be indicated only for these exceptional cases.

### 1.2 Noun Definition

The distinction between a definite and an indefinite noun (i.e., ‘*the* king’ as opposed to ‘*a* king’) is indicated, if at all, by the ending of the noun in question. This feature will be treated in detail in a later lesson (see §16.1). It will suffice for the moment to note that the basic lexical form in *-ā* (fem. *-tā*), traditionally known as the emphatic form, is generally regarded as the definite or determined form. In fact, however, it is very often the *only* (non-bound) form of the singular noun in use, and it must be translated as definite or indefinite according to the context:

מַדְבָּחָא *madbəḥā* the altar, an altar

מַלְכָּא *malkā* the king, a king.

### 1.3 The Perfect of the G Verb

The basic form of the verb (traditionally known as the Peal) will be referred to in this grammar as the G stem (German *Grundstamm*). The lexical form of the G verb consists of the verbal root, usually triconsonantal, with an appropriate vowel pattern, namely, *a* between the first and second consonants, and either *a*, *e*, or *o* between the second and third

consonants; most commonly, the second vowel is *a* (for *e* and *o* verbs, see §5.1, below): e.g.,

כָּתַב *katab* he wrote, he has written (root: *k-t-b*)

נָפַק *napaq* he went forth, he has gone forth (root: *n-p-q*).

This form is the 3rd person masc. sing. of the inflection called the Perfect. The Perfect corresponds to the English simple past (preterite) or present perfect. In the lesson vocabularies we shall always gloss the Aramaic Perfect with the English infinitive (thus, e.g., *katab* ‘to write’; *napaq* ‘to go forth’).

The Perfect is inflected for person, number, and gender by the addition of subject suffixes. The 3rd person forms are as follows; note that stress is always on the second syllable:

m. sg. נָפַק *napaq* he went forth

f. sg. נָפְקָת *nápáqat* she went forth

m. pl. נָפְקוּ *nápáqu* they (masc.) went forth

f. pl. נָפְקָא *nápáqā* they (fem.) went forth.

A nominal subject (all of which are 3rd person by definition) normally follows the verb, which agrees with the subject in number and gender: e.g.,

נָפַק מַלְכָּא *Napaq malkā*. The king went forth.

נָפְקָת מַלְכָּתָא *Nápáqat malkatā*. The queen went forth.

The Perfect is negated with לֹא *lā*, which directly precedes the verb:

לֹא נָפַק מַלְכָּא *Lā napaq malkā*. The king did not go forth.

#### 1.4 The Preposition לֹא *la-*

The preposition לֹא *la-* ‘to, for (a person), to (a place)’, is written as part of the following word. We shall transcribe all such proclitic particles with a hyphen.

לֹא קָרְתָּא *laqartā = la-qartā* to the city.

The same is true of the preposition מִן *min* ‘from’, with the additional feature of the final *-n* assimilating to the first non-guttural consonant of the following noun; before a guttural, the form is מִן: e.g.,

מִן קָרְתָּא *miqqartā = miq-qartā* from the city

מִן תּוֹרָא *mitturā = miṭ-turā* from the mountain

מִן אֲרָעָא *meʾarā = me-ʾarā* from the land.

*Min* may optionally remain a separate word; this is not common except in certain expressions that will be noted in the vocabularies.

**Vocabulary 1****Verbs:**

- אָבד *ʔabad* to perish, die.  
 אָזל *ʔazal* to go.  
 נָטַל *nəṭal* to set out, travel.  
 נָפַק *nəpaq* to go forth; מִן נָפַק *nəpaq min* to depart from, leave.  
 עָרַק *ʕaraq* to flee.

**Nouns:**

- אִיתָא *ʔittatā* woman, wife.  
 גֻּבְרָא/גַּבְרָא *gabrā/gubrā* man.  
 טוֹרָא *ṭurā* mountain.  
 מַלְכָא *malkā* king.  
 מַלְכָּתָא *malkatā* queen.  
 עַמָּא *ʕammā* people, the people; nation. Verbal agreement with *ʕammā* may be singular or plural.  
 קָרְתָא *qartā* city.

**Prepositions:**

- ל *lə-* to, for (a person), to, into (a place).  
 מִן *min* from, out of; also partitive: some of.

**Adverbs:**

- לֹא *lā* (negative).  
 תַּמְּאן *tammān* there, in that place; מִתַּמְּאן *mit-tammān* from there, thence; לֹא-  
*tammān* to there, thither.

*Exercises*

A. Translate the following sentences.

- |                       |                                   |
|-----------------------|-----------------------------------|
| 1. ʔəzal lə-ṭurā.     | 11. ʕəráqat malkəṭā lə-ṭurā.      |
| 2. ʔəzálat lə-qartā.  | 12. ʕəráqu mit-tammān.            |
| 3. Nəpáqu miq-qartā.  | 13. Nəpáqat ʔittəṭā mit-tammān.   |
| 4. Nəpáqā lə-ṭurā.    | 14. ʔəbádu ʕammā tammān.          |
| 5. ʔəbad gubrā.       | 15. Lā ʕəraq malkā miq-qartā.     |
| 6. ʔəbádat ʔittəṭā.   | 16. Lā ʔəzálat ʔittəṭā lə-ṭurā.   |
| 7. ʔəbádu ʕammā.      | 17. Lā nəpáqu ʕammā mit-tammān.   |
| 8. Nəṭal malkā.       | 18. Lā nəṭálu lə-tammān.          |
| 9. Nəṭálat malkəṭā.   | 19. Lā nəpáqat malkəṭā miq-qartā. |
| 10. ʕəráqu miq-qartā. | 20. Lā ʕəraq gabrā lə-tammān.     |

B. These are the same as the sentences in exercise A. Point sentences 11-20.

- |                        |                        |
|------------------------|------------------------|
| 11 ערקת מלכתא לטורא    | 1 אֲזַל לְטוּרָא       |
| 12 ערקו מתמ            | 2 אֲזַלְתְּ לְקֶרְתָּא |
| 13 נפקת איתתא מתמ      | 3 נִפְקוּ מִקֶּרְתָּא  |
| 14 אבדו עמא תמ         | 4 נִפְקָא לְטוּרָא     |
| 15 לא ערק מלכא מקרתא   | 5 אֲבָד גּוּבְרָא      |
| 16 לא אזלת איתתא לטורא | 6 אֲבָדְתְּ אִיתְתָּא  |
| 17 לא נפקו עמא מתמ     | 7 אֲבָדוּ עֲמָא        |
| 18 לא נטלו לתמ         | 8 נִשְׁל מַלְכָּא      |
| 19 לא נפקת מלכתא מקרתא | 9 נִשְׁלַת מַלְכְתָּא  |
| 20 לא ערק גברא לתמ     | 10 עֲרָקוּ מִקֶּרְתָּא |

## LESSON TWO

### 2.1 The G Perfect: Full Inflection

3ms	כָּתַב	<i>katab</i>	he wrote	3mp	כָּתְבוּ	<i>katabu</i>	they (m) wrote
3fs	כָּתְבָה	<i>katabat</i>	she wrote	3fp	כָּתְבָא	<i>katabā</i>	they (f) wrote
2ms	כָּתַבְתָּ (א)	<i>katabt(ā)</i>	you (ms) wrote	2mp	כָּתַבְתֶּם	<i>kabtun</i>	you (mp) wrote
2fs	כָּתַבְתְּ	<i>kabt</i>	you (fs) wrote	2fp	כָּתַבְתִּין	<i>kabtīn</i>	you (fp) wrote
1cs	כָּתַבְתִּי	<i>kabit</i>	I wrote	1cp	כָּתַבְנָא	<i>kabnā</i>	we wrote

The 2ms appears with *-t* or with *-tā*; the latter is less common.

### 2.2 The Direct Object Marker יָאֵת *yāt*

The direct object of a transitive verb is usually, but not obligatorily, indicated by the particle יָאֵת *yāt* if the direct object is

- (a) definite (i.e., the emphatic form of a noun, used as definite);
- (b) a proper name;
- (c) a noun with a possessive suffix (see §6.1).

Some examples:

- (a) קָטְלוּ יָאֵת גַּבְרָא *Qatalu yāt gabrā*. They killed *the* man.  
but בָּנָא מַדְבַּחָא *Banā madbāḥā*. He built *an* altar.
- (b) קָטַל יָאֵת שְׂאוּל *Qatal yāt Šāʾul*. He killed Saul.
- (c) קָטַל יָאֵת מַלְכָּנָא *Qatal yāt malkānā*. He killed our king.

## Vocabulary 2

Verbs:

- דָּבַר *dabar* to take (direct object is (1) a person one takes to accompany from one place to another; or (2) a person or thing one takes as part of one's group, household, or family).
- כָּתַב *katab* to write.
- עָבַר *ʿabar* to cross (*yāt* or *bə-*).
- פָּלַח *palah* to serve (as slave, etc.).
- קָטַל *qatal* to kill.

Nouns:

- אַרְעָא *ʾar-ā* (f.) land, country; the earth.
- כָּסְפָא *kaspā* silver, money.

- נַהֲרָא *nahrā* river.  
 פִּתְגָמָא *pitgāmā* word, thing, affair.  
 שַׁפְרָא *šaprā* morning.  
 קִינְיָנָא *qinyānā* property, possessions.  
 רַמְשָׁא *ramšā* evening.

Other:

- בַּ *bə-* (prep.) in, within; with (instrumental).  
 יַתְּ *yāt* (direct object particle).  
 לַמָּא *lāmā* or עַל מָא *‘al mā* (interrog.) why?

### Exercises

A. Translate the following sentences.

1. Nəpáqit bə-šaprā.
2. ‘eráqnā mit-tammān.
3. ‘əbádu bə-nahrā.
4. Ləmā lā ‘əraqt?
5. Nəṭálnā bə-ramšā.
6. Ləmā ‘əzaltun lə-ṭurā?
7. Lā nəṭálit bə-šaprā.
8. ‘eráqit lə-nahrā.
9. Ləmā lā nəpaqtin miq-qartā?
10. Lā ‘əbádit tammān.
11. ‘əbárnā yāt ‘ar‘ā.
12. Dəbárit yāt ‘ittətā.
13. Ləmā qəṭalt yāt malkəṭā?
14. Pəláhu yāt malkā.
15. Kəṭábit yāt pitgāmā.
16. Ləmā ‘əbartun yāt nahrā?
17. Kəṭábat ‘ittətā yāt pitgāmā.
18. Dəbar gabrā yāt qinyānā.
19. Ləmā dəbart yāt kaspā?
20. ‘əbádat ‘ar‘ā.
21. Bə-šaprā ‘əbáru ‘ammā bə-‘ar‘ā.
22. Bə-ramšā ‘əbárnā yāt nahrā.
23. Pəláhnā yāt malkəṭā.
24. Lā dəbáru yāt qinyānā.
25. Qəṭálnā yāt malkā.

B. These sentences are the same as those in exercise A. Point sentences 16–25.

- |   |                                     |
|---|-------------------------------------|
| 14 פִּלְחוּ יַתְּ מַלְכָּא              | 1 נִפְקִית בְּצַפְרָא               |
| 15 כְּתִבִּית יַתְּ פִּיתְגָמָא         | 2 עֲרִקְנָא מִתְּמָן                |
| 16 לְמָא עִבְרַתוֹן יַתְּ נַהֲרָא       | 3 אֲבָדוּ בְּנַהֲרָא                |
| 17 כְּתַבַּת אַתְתָּא יַתְּ פִּתְגָמָא  | 4 לְמָא לֹא עֲרִקְתְּ               |
| 18 דִּבְר גַּבְרָא יַתְּ קִינְיָנָא     | 5 נִשְׁלַנָּא בְּרַמְשָׁא           |
| 19 לְמָא דִּבְרַת יַתְּ כִּסְפָּא       | 6 לְמָא אֲזַלְתוֹן לְטוּרָא         |
| 20 אֲבַדַּת אַרְעָא                     | 7 לֹא נִשְׁלִית בְּצַפְרָא          |
| 21 בְּצַפְרָא עִבְרוּ עִמָּא בְּאַרְעָא | 8 עֲרִקִית לְנַהֲרָא                |
| 22 בְּרַמְשָׁא עִבְרַנָּא יַתְּ נַהֲרָא | 9 לְמָא לֹא נִפְקְתִּין מִקְרַתָּא  |
| 23 פִּלְחָנָא יַתְּ מַלְכַּתָּא         | 10 לֹא אֲבָדִית תְּמָן              |
| 24 לֹא דִבְרוּ יַתְּ קִינְיָנָא         | 11 עִבְרָנָא יַתְּ אַרְעָא          |
| 25 קְטַלְנָא יַתְּ מַלְכָּא             | 12 דִּבְרִית יַתְּ אִיתְתָּא        |
|   | 13 לְמָא קְטַלַּת יַתְּ מַלְכַּתָּא |



## LESSON THREE

### 3.1 יָאֵת *yāt* with Pronominal Suffixes

Pronominal direct objects may be expressed by attaching pronominal suf-fixes to the particle *yāt*: e.g., קָטַלְתָּ יָאֵתָּהּ *Qaṭálit yāteh*. I killed him. The full inflection is as follows:

יָאֵתִי	<i>yāti</i>	me	יָאֵתָנָא	<i>yātánā</i>	us
יָאֵתְךָ	<i>yātāk</i>	you (ms)	יָאֵתְכוֹן	<i>yātakon</i>	you (mp)
יָאֵתְךָ	<i>yātik</i>	you (fs)	יָאֵתְכִין	<i>yātaken</i>	you (fp)
יָאֵתָּהּ	<i>yāteh</i>	him, it (m)	יָאֵתָהֶן	<i>yātəhon</i>	them (m)
יָאֵתָּהּ	<i>yātah</i>	her, it (f)	יָאֵתָהֶן	<i>yātəhen</i>	them (f)

### 3.2 The Conjunction וַ wə-

The conjunction וַ *wə-* (and) assumes various forms depending on the initial segment of the following word:

- before a guttural + *a*: the form is *wa-*, as in וַעֲבַר *wa-<sup>c</sup>abar* and he crossed;
- before *yə-*: the sequence *wəyə-* contracts to *wi-*, as in וַיֵּדַע *w-ida<sup>c</sup>* < \**wə-yəda<sup>c</sup>* and he knew;
- before any labial consonant (*b, m, p*): the form is *u-*, as in וַמֶּלֶךְ *u-malkā* and the king;
- before any consonant, other than a guttural or *y*, plus *a*: the form is *u-*, as in וַנֵּפֶץ *u-npaq* and he went forth;
- otherwise: the form is וַ *wə-*.

## Vocabulary 3

#### Verbs:

יָהֵב	<i>yəhab</i>	to give; to place, set.
נָחַת	<i>nəhat</i>	to come/go down, descend.
נָטַל	<i>nətal</i>	to raise up, lift, take up.
נָפַל	<i>nəpal</i>	to fall.
פָּרַס	<i>pəras</i>	to pitch (a tent).

#### Nouns:

בֵּיתָא	<i>betā</i>	house (masc.).
לֶחֶמָא	<i>lahmā</i>	bread, food.
מַיָּא	<i>mayyā</i>	water (pl.).

מִישָׁרָא *mešarā* plain, valley.

מִשְׁכָּנָא *maškənā* tent, habitation.

Other:

לָאוּת *lawāt* (prep.) to, unto, into the presence of (a person); מִלְלָאוּת *mil-lawāt* from the presence of.

עַד *ad* (prep.) up to, as far as, until.

עַל *al* (prep.) on, down onto; against; about, concerning, in regard to; מֵעַל *me-al* from upon.

### Exercises

A. 1. Yəhābit yāteh lə-gabrā. 2. Qəṭālu yātəhon bə-betā. 3. ʿəbārnā yāteh bə-šaprā. 4. Dəbar yātānā ləwāt malkā. 5. ʿəraqit mil-ləwāt malkā. 6. Nəḥātu miṭ-ṭurā lə-mešarā. 7. Pərasit yāt maškənā tammān. 8. Nəpālat wa-ʿəbādat. 9. Nəṭal bə-šaprā wa-ʿəzal ʿad nahrā. 10. Ləmā lā yəhəbt yāt laḥmā lə-ʾittətā? 11. Nəṭal yāt kaspā w-iḥab yāteh lə-gabrā. 12. Yəhābnā yāt qinyānā lə-ʿammā. 13. Nəḥātnā lə-nahrā u-prasnā yāt maškənā tammān. 14. Nəpal betā ʿal malkətā wa-ʿəbādat. 15. Nəpālit bə-mayyā. 16. Ləmā lā yəhəbtin yāt mayyā lə-ʾittətā? 17. ʿəbārnā bə-ʿarʿā ʿad qartā. 18. ʿəraqat mib-betā wa-ʿəzālat lə-nahrā. 19. Nəḥātu miṭ-ṭurā ʿad mešarā u-prāsu yāt maškənā tammān.

1 יְהָבִית יָתִיחַ לְגַבְרָא

2 קְטְלוּ יָתְחוֹן בְּבֵיתָא

3 עֲבָרְנָא יָתִיחַ בְּצַפְרָא

4 דְּבַר יָתְנָא לָאוּת מֶלְכָא

5 עֲדִיקִית מִלָּאוּת מֶלְכָא

6 נָחְלוּ מִשְׁוֹרָא לְמִישָׁרָא

7 פְּרָסִית יָת מִשְׁכָּנָא תַּמָּן

8 נְפַלְתָּ וְאַבְדָּת

9 נָשַׁל בְּצַפְרָא וְאַזֵּל עַד נְהָרָא

10 לֵמָּא לֹא יְהָבִית יָת לַחֲמָא לְאִיתְתָּא

11 נָשַׁל יָת כֶּסֶפָא וַיְהִיב יָתִיחַ לְגַבְרָא

12 יְהָבְנָא יָת קִנְיָנָא לְעַמָּא

13 נָחְתְנָא לְנְהָרָא וּפְרָסְנָא יָת מִשְׁכָּנָא תַּמָּן

14 נָפַל בֵּיתָא עַל מֶלְכְתָּא וְאַבְדָּת

15 נְפִלִית בְּמִיָּא

16 לֵמָּא לֹא יְהָבְתִין יָת מִיָּא לְאִתְתָּא

17 עֲבָרְנָא בְּאַרְעָא עַד קָרְתָּא

18 עֲרֵקֶת מִבֵּיתָא וְאֵלֶּת לְנֹהֲרָא

19 נְחֹתוֹ מִטּוֹרָא עַד מִיִּשְׂרָא וּפְרָסוֹ יֵת מִשְׁכָּנָא תָּמָן

B. Point and translate.

1 נפל מלכא על ארעא

2 לא יהבנא ית מיא לגוברא

3 למא ערקת מלות אתתא

4 דבר ית איתתא ויהב יתה למלכא

5 ערקו למישרא ואבדו תמן

6 לא קטלו יתהין

## LESSON FOUR

### 4.1 Prepositions with Pronominal Suffixes

The pronominal object of most prepositions is expressed by the same set of pronominal suffixes given in Lesson 3 with *yāt*; thus,

<i>bā-</i> :	בי <i>bi</i>	בָּנָא <i>bánā</i>	<i>lā-</i> :	לי <i>li</i>	לָנָא <i>lánā</i>
	בָּךְ <i>bāk</i>	בָּכּוֹן <i>bākon</i>		לָךְ <i>lāk</i>	לָכּוֹן <i>lākon</i>
	בִּיךְ <i>bik</i>	בָּכִין <i>bāken</i>		לִיךְ <i>lik</i>	לָכִין <i>lāken</i>
	בִּיה <i>beh</i>	בָּהוֹן <i>bāhon</i>		לִיה <i>leh</i>	לָהוֹן <i>lāhon</i>
	בָּה <i>bah</i>	בָּהִין <i>bāhen</i>		לָה <i>lah</i>	לָהִין <i>lāhen</i>

and similarly for

לוֹת *lāwāt*: *lāwāti*, *lāwātāk*, *lāwātik*, etc.  
 עִם *‘im*: *‘immi*, *‘immāk*, *‘immik*, etc. (with *-mm-*)  
 מִן *min*: *minni*, *minnāk*, *minnik*, etc. (with *-nn-*)  
 בָּגוֹ *bā-go*: *bā-gawwi*, *bā-gawwāk*, *bā-gawwik*, etc.

The prepositions *bā-* *lā-*, and *kā-* (like, as) take the following forms before nouns:

- before a guttural with *ā*: *bā-*, *lā-*, *kā-*;
- before *yā-*: *\*bāyā-*, *\*lāyā-*, and *\*kāyā-* contract to *bi-*, *li-*, *ki-*;
- before any other consonant plus *ā*: *bi-*, *li-*, *ki-*.

### 4.2 Relative Clauses

The relative pronoun *ḏā-* is uninflected for gender or number. In form it follows the same combinatory rules as *bā*, *lā*-, *kā*-, above.

גַּבְרָא דִּאֲזַל *gabrā dā-ʔāzal* the man who went  
 אִתְתָּא דִּאֲזַלַּת *ʔittatā dā-ʔāzalat* the woman who went.

Prepositional relationships, such as “in which,” “from which,” must be expressed by resumptive pronouns within the relative clause:

the man to whom I gave the money → the man who I gave to him the money  
 גַּבְרָא דִּיהָבִית לִיה יָת כַּסְפָּא *gabrā d-ihábit leh yāt kaspā*  
 the city from which I went forth → the city which I went forth from it  
 קָרְתָא דִּנְפָקִית מִנָּה *qartā di-npáqit minnah*

Direct object resumption is optional and uncommon:

the man whom they killed  
 גַּבְרָא דִּקְטָלוּ (יָתֵה) *gabrā di-qṭálu (yāteh)*

## Vocabulary 4

### Verbs:

- אכל *ʔakal* to eat.  
 גזר *gəzar* to cut; to circumcize; *gəzar qəyām ʿim* to make a covenant with.  
 מסר *masar* to hand over (to, into the hand of: *bə-yad*, *lə-*, or *qədām*).  
 נטר *naṭar* to guard, preserve, keep, observe.  
 רדף *radap* to pursue (obj. with *bātar*).  
 רחט *raḥaṭ* to run.  
 שבק *šabaq* to leave, abandon, forsake; with *lə-*: to forgive.

### Nouns:

- היכלא *hekālā* palace, temple.  
 מצראי *Miṣrāʿe* the Egyptians.  
 עולימא *ʿulemā* boy, lad; servant, attendant.  
 עולימתא *ʿulemātā* girl, maiden.  
 קימא *qəyāmā* or קימא *qiyāmā* treaty, covenant; *gəzar qəyām ʿim* see *gəzar*.

### Other:

- בגו *bə-go* (with suff. *bə-gawwi*, etc.; prep.) in, within, in the midst of; מגו *mig-go* (with suff. *mig-gawwi*, etc.; prep.) from within, from the midst of.  
 ביד *bə-yad* (prep.) into the hand/power of.  
 בתר *bātar* (prep.) after, behind (both spatial and temporal meanings).  
 כ *kə-* (prep.) like, as, according to.  
 עם *ʿim* (with suff. *ʿimmi*, etc.) with, together with.  
 קדם *qədām* (prep.) before, in the presence of; *min qədām* from before, from the presence of.

## Exercises

### A.

1. qartā da-ʔəbādu bə-gawwah 2. gabrā d-ihābit leh yāt qinyānā 3. ʔittətā di-ktābat yāt pitgāmā 4. ʿulemā di-npal ʿal ʔarʿā 5. hekālā da-ʿəráqnā minneh 6. laḥmā d-ihabtin li 7. mayyā di-dbartun minnānā 8. gubrā di-rhātīt ləwāteh 9. qəyāmā di-gzārnā ʿimməkon 10. ʔittətā d-ihābtā lah yāt kaspā

- 1 קרתא דאבדו בגוה 2 גברא דיהבית ליה ית קנינא 3 איתחא דכתבת ית פתנמא 4 עולימא דנפל על  
 ארעא 5 היכלא דערקנא מיניה 6 לחמא דיהבתין לי 7 מיא דדברתון מננא 8 גוברא דרהטית לותיה  
 9 קימא דגורנא עמכון 10 איתחא דיהבתא ליה ית כספא

### B. Vocalize and translate:

- 1 עולימא דפלח קדם מלכא 2 טורא דנחתו מניה 3 משכנא דפרסנא תמן 4 מישרא דעברו בצפרא  
 5 ארעא דעברו בה

C.

1. Yəhābit lik yāt qinyānā. 2. Gəzar qəyām ʿimmānā. 3. Rədap batar gabrā u-qṭal yāteh. 4. ʿəzālu lə-hekəlā u-šbāqu yāt ʿulemā tammān. 5. Rəhātnā ləwāteh. 6. ʿəkālu yāt laḥmā wə-lā yəhābu lānā minneh. 7. Məsāru yāt ʿulemā bə-yad Miṣrāʿe. 8. Nəpaq ʿim gabrā, u-nṭālu ʿad tūrā. 9. Lā məsārnā yāt bə-yad malkā. 10. Nəṭārit yāt qinyānā d-ihab li.

- 1 יהבית לך ית קנינא 2 גזר קים עמנא 3 רדף בחר נברא וקטל יתיה 4 אזלו להיכלא ושבו ית  
עולימא תמן 5 רהטנא לותיה 6 אכלו ית לחמא ולא יחבו לנא מיניה 7 מסרו ית עולימא ביד מצראי  
8 נפק עם נברא ונטלו עד טורא 9 לא מסרנא ית קרתא ביד מלכא 10 נטרית ית קנינא דיחב לי

D. Vocalize and translate:

- 1 קטלו יתהון בנו קרתא 2 למא לא רדפתון בחר מצראי 3 על מא לא שבקת לעמא 4 ערקת עולימתא  
מביתא ורהטת לותי 5 לא נטרית ית פתגמא דכתבית לכין

## LESSON FIVE

### 5.1 G Perfects in e and o

Many G Perfects have the pattern *qətel* rather than *qətal*. These include most stative verbs, i.e. verbs expressing the possession of, or attainment of, a characteristic, such as *taqep* (to grow strong), *dəhel* (to be afraid), as well as other intransitive action verbs, such as *səleq* (to go up) and *qəreb* (to drawn near). There are also a few transitive active verbs in this group, e.g., *rahem* (to love). Their inflection is as follows:

3ms	עָלִיק	<i>səleq</i>	3mp	עָלִיקוּ	<i>səliqu</i>
3fs	עָלִיקָה	<i>sələqat</i>	3fp	עָלִיקָא	<i>səliqā</i>
2ms	עָלִיקְתָּ (א)	<i>sələqt(ā)</i>	2mp	עָלִיקְתֶּם	<i>səleqtun</i>
2fs	עָלִיקְתְּ	<i>sələqt</i>	2fp	עָלִיקְתִּין	<i>səleqtin</i>
1cs	עָלִיקְתִּי	<i>sələqit</i>	1cp	עָלִיקְנָא	<i>sələqnā</i>

Note especially the change of the stem vowel from *e* to *i* in the 3rd person plural.

Some verbs occur with both patterns; e.g.,

נָסַב/נָסִיב *naseb/nasab* to take;

רָהַט/רָהִיט *rahet/rahat* to run;

נָחַט/נָחִיט *nəhet/nəhat* to go down.

A third, and extremely rare, type of G Perfect has the pattern *qətol*; e.g.,

דָּמַךְ *dəmok* to fall asleep;

נָגַב *nəgob* to subside, abate.

Not all forms of these are attested, but they appear to have had a change of *o* → *u* in the 3rd plural, corresponding to *e* → *i* above. Thus, *dəmok*, *dəməkat*, etc.; pl. *dəməku*, *dəməkā*, etc.

## Vocabulary 5

Verbs:

דָּחִיל *dəhel* to be afraid, fear (object usually with *min* or *min qədām*).

יָתִיב *yateb* to sit, dwell, remain, settle.

נָסִיב *naseb* to take (the most general verb of “taking”; includes all the meanings noted for *dabar* as well).

עָגִיד *saged* to bow down.

עָלִיק *səleq* to go up, ascend (intrans.).

קָרִיב *qəreb* to approach, draw near (to: *lə-*, *ləwāt*); to be on the point of (+ infinitive); *qəreb bə-* to come into contact with, touch.

תָּקִיף *taqep* to grow strong, be strong; to be severe; to become rich, wealthy; *taqep lə-* NN became angry.

## Nouns:

- דָּרוֹמָא *dāromā* the south; *mid-dāromā lə-* on the south of.  
 כַּפְנָא *kapnā* famine, hunger.  
 מַדְבָּרָא *madbārā* desert, steppe, wilderness.  
 מַדְנַחָא *madnəḥā* the east; *mim-madnaḥ lə-* on the east of; *mim-madnəḥā* on the east;  
*lə-madnəḥā* east(ward).  
 מַעֲרָבָא *maʿrəbā* the west.  
 מִצְרַיִם *Miṣrāyim* Egypt.  
 צִיפּוּנָא *ṣippunā* the north.

Note also the idioms: נָסֵב/דָּבָר יָת N *naseb/dəbar yāt N leh lə-ʔittu/lə-ʔamhu* He took N to himself as a wife/maidservant. *ʔittu* and *ʔamhu* are abstract nouns ('wife-hood', 'servanthood'), little used outside this idiom.

*Exercises*

## A.

1. ʔəzālu lə-madnəḥā.
2. Yəṭību mim-madnaḥ lə-qartā.
3. Qəreb lə-qartā.
4. Qərébnā lə-nahrā.
5. Səgédit qədām malkā.
6. Nəsébit yātah li lə-ʔittu.
7. Dəbar yāt ʕulemā u-nṭal ʕimmeḥ lə-ṣippunā.
8. Qəribu lə-ʔarʕā miṣ-ṣippunā.
9. Yətébnā mid-dāromā lə-ṣippunā.
10. Lā səlégit lə-ṭurā.
11. Ləmə nasebt yāt ʕulemətā lə-hekələ?
12. ʔəzālu lə-mešəṛā w-ṭību bə-gawweh.
13. Təqep leh u-qṭal yāt gabrā.
14. Təqep kapnā bə-ʔarʕā.
15. Dəḥélat min qədām malkā wa-ʕəráqat mil-ləwāteh.

- 1 אָלוּ לַמַּדְנַחָא 2 יְתִיבוּ מִמַּדְנַח לְקַרְתָּא 3 קְרִיב לְקַרְתָּא 4 קְרִיבְנָא לְנַהֲרָא 5 סְגִידִית קְדָם מַלְכָּא  
 6 נְסִיבִית יָתָה לִי לֹאִיתוּ 7 דָּבָר יָת עוֹלִימָא וְנָטַל עִמָּיה לְצִיפּוּנָא 8 קְרִיבוּ לְאַרְעָא מִצִּיפּוּנָא 9 יְתִיבְנָא  
 מִדְּרוֹמָא לְשׁוּרָא 10 לֹא סְלִיקִית לְשׁוּרָא 11 לֹמָא נְסִיבִית יָת עוֹלִימָתָא לְהִיכְלָא 12 אָלוּ לְמִישְׁרָא וְיִתִּיבוּ  
 בְּגוֹיָה 13 תְּקִיף לִיָּה וְקָטַל יָת גַּבְרָא 14 תְּקִיף כַּפְנָא בְּאַרְעָא 15 דְּחִילַת מִן קְדָם מַלְכָּא וְעָרָקַת מְלוֹחִיָּה

## B. Vocalize and translate:

- 1 למא דחילתון מננא 2 סליק לשורא ויחב תמן עד צפרא 3 תקיף כפנא ונחתו עמא למצרים 4 לא סגידו קדם מלכתא 5 נשלו למערבא עד מדברא 6 רדפו בתר מלכא למדנחא 7 נסיבו ית עולימא ומסרו יתיה ביד מלכא 8 לא נשרתון ית קימא דגורנא עמכון 9 תקיף גברא בקינא 10 לא קריבית בלחמא 11 דחילו מננא ושבקו ית קרתא 12 קריבית לותיה וסגידית 13 לא יתיבו במדברא 14 נסיב ית איתתא ליה לאמהו 15 נסיבו יתהין להון לאיתו



## LESSON SIX

### 6.1 The Singular Noun with Pronominal Suffixes

The pronominal suffixes given in §3.1 are attached directly to a noun to indicate pronominal possession. The stem to which they are attached may be obtained by dropping the final *-ā* of the lexical form. Thus, from *malkā*:

מַלְכִי	<i>malki</i>	my king	מַלְכָּנָא	<i>malkānā</i>	our king
מַלְכְּךָ	<i>malkāk</i>	your (ms) king	מַלְכְּכֹן	<i>malkəkon</i>	your (mp) king
מַלְכֶיךָ	<i>malkik</i>	your (fs) king	מַלְכְּכֵין	<i>malkəken</i>	your (fs) king
מַלְכֵּהוּ	<i>malkeh</i>	his king	מַלְכְּהֹן	<i>malkəhon</i>	their (m) king
מַלְכֶּהָ	<i>malkah</i>	her king	מַלְכְּהֵין	<i>malkəhen</i>	their (f) king

There are a few formal complications involved before the suffixes *-kon-*, *-ken-*, *-hon-*, and *-hen-*:

- Stems ending in *-CC-* or *-vC-* (where *v* is not *ə*) insert *ə* before these suffixes: e.g., מַלְכְּכֹן *malkəkon*, בֵּיתְכֹן *betəkon*, etc.
- Nouns whose stems end in *-əC-*, e.g., *hekəl-*, must restore a full vowel in the final stem syllable before these suffixes. The vowel restored is *a* in an overwhelming number of nouns: הֵיכְלֹן *hekalkon*, *hekalken*, *hekalhon*, *hekalhen*.
- All feminine nouns ending in *-atā* fall under the preceding rule:  
מַלְכַּתִּי, מַלְכַּתְךָ, ... מַלְכַּתְכֹן *malkəti*, *malkətak*, . . . , *malkatkon*, etc.

The vowel here is invariably *a*.

- Exceptions to the preceding rules are relatively rare and will be dealt with individually in the following lessons.

Note the translation of “whose” in relative clauses:

the man whose money I took → the man who I took his money

גַּבְרָא דִּי-נְסֵיבִית יָת כֶּסֶפִּיהָ *gabrā di-nsébit yāt kaspeh*

## Vocabulary 6

Verb:

רַחֵם *rəhem* to love

Nouns:

אַמְתָּא *amtā* female servant, slave.

אַתְנָא/אַתְנָא *attānā/ʔatānā* she-ass.

בְּעִירָא *bəʿirā* cattle.

בַּעֲלָא *baʿlā* husband.

- בָּרָא *bārā* son.  
 בָּרַתָּא *bərattā* daughter.  
 גִּינְתָּא *ginnatā* garden.  
 גַּמְלָא *gamlā* camel.  
 חֶמְרָא *ḥəmārā* he-ass, donkey.  
 חֶקְלָא *ḥaqlā* field.  
 חֶרְבָּא *ḥarbā* (f.) sword.  
 עֲבָדָא *‘abdā* servant, slave; attendant.  
 עֲנָא *‘ānā* flock(s) (sheep and goats).  
 רִגְזָא *rugzā* anger, wrath; *təqep rugzeh bə-* he became angry at/with.  
 תּוֹרָא *torā* bull, ox.  
 תּוֹרַתָּא *toratā* cow.

### Exercises

#### A.

1. ḥəmārik 2. ḥarbānā 3. hekalkon 4. gamlāhon 5. ḥaqlēh 6. ‘ānəhon 7. ‘ulemātik  
8. bə‘irəkon 9. pitgāmāk 10. ‘ətāneh

- 1 חֶמְרִיךְ 2 חֶרְבָּנָא 3 חֶיכְלֶכְוֹן 4 גַּמְלָהוֹן 5 חֶקְלִיָּה 6 עֲנָהוֹן 7 עוֹלִימְתִיךְ 8 בְּעִירְכּוֹן 9 פִּתְגָמֶכְךְ  
10 אֶתְנִיָּה

#### B.

- 1 עֲבַדְךְ 2 אֶתְתִּי 3 גַמְלִיָּה 4 אֶתְנִי 5 עֶנְךְ 6 אֶמְתִּיךְ 7 בְּעִירְנָא 8 גִּינְתְּכּוֹן 9 חֶקְלִי 10 עֲבַדְכּוֹן

#### C.

1. Dəḥēlat min qədām ba‘lah. 2. Sələqnā miq-qartəhon. 3. Lā səgīdu qədām malkānā. 4. Qərību lə-beti bə-ramšā. 5. Təqep rugzeh bi-breh. 6. Yəṭību mim-madnaḥ lə-‘ar‘ānā. 7. Lā nəsébit yāt lahmik. 8. Rəḥātat bərattah ləwātah. 9. Ləmā lā nəṭārtā yāt qəyāmi? 10. ‘al mā nəsebt yāt ‘ulemā ‘immāk? 11. ‘əráqu mil-ləwāt malkathon. 12. ‘əbad ‘ammi tammān. 13. Dəbārit yāt bəri ‘immi u-npāqit mib-beti. 14. Nəseb yāt ḥarbi minni. 15. Məsar yāt qinyāneh bə-yad ‘abdeh.

- 1 דְּחֵילַת מִן קֶדָם בְּעֵלָה 2 סְלִיקְנָא מִקְרַתְהוֹן 3 לֹא סְגִידוּ קֶדָם מַלְכָּנָא 4 קְרִיבוּ לְבֵיתִי בְּרַמְשָׁא  
5 תְּקִיף רִגְזִיָּה בְּבִרְיָה 6 יִתְיִבוּ מִמְּדִנָּה לְאַרְעֵנָא 7 לֹא נְסִיבִית יֵת לְחֶמֶךְ 8 רְחֵשֶׁת בְּרַתָּה לֹוְתָה 9 לְמָא  
לֹא נְשָׂרְתָּא יֵת קִימִי 10 עַל מָא נְסִיבִת יֵת עוֹלִימָא עִמָּךְ 11 עֲרָקוּ מְלוּחַ מְלִכְתְּהוֹן 12 אֲבַד עִמִּי תִמָּן  
13 דְּבָרִית יֵת בְּרִי עִמִּי וְנִפְקִית מִבֵּיתִי 14 נְסִיב יֵת חֶרְבִּי מִינִי 15 מְסַר יֵת קִינִיָּה בִיד עֲבָדִיָּה

#### D.

- 1 לְמָא תְּקִיף לָךְ 2 עֲבַרוּ יֵת אֶרְעָנָא וְקִשְׁלוּ יֵת עֲמָנָא 3 יִתְיִבִית בְּגִינְתְּהוֹן בְּרַמְשָׁא 4 לְמָא נְסִיבִתוּן יֵת  
תּוֹרִי וִית תּוֹרַתִּי 5 רְחִימַת אֶתְתָּא יֵת בְּרָה וִית בְּרַתָּה 6 עֲרַקַת אֶמְתָּה מְלוּחָה 7 יִתִּיב עַל חֲמִרְיָה וְלֹא  
נַחַת 8 אוֹל גַּמְלֶכְוֹן לְחֶקְלֶכְוֹן 9 יִתְיִבוּ גַבְרָא וְאִיתְתָּא מִמְּדִנָּה לְגִינְתָּא 10 תְּקִיף בַּעְנָא וּבְבַעִירָא 11 קְרִיב  
עִם עוֹלִימִיָּה וְסִגִּיד 12 דְּבַר יֵת אֶמְתָּא לִיָּה לֹאִיתוּ 13 לֹא רַחִים יֵת אֶתְתָּיָה 14 נִפְלַת חֲרַבִּיָּה עַל אֶרְעָא  
15 לֹא אֶכְלוּ מִבְּעִירָהוֹן

## LESSON SEVEN

### 7.1 The Demonstrative Pronouns

The demonstrative pronouns are

this	masc.	דִּין	<i>den</i>	fem.	דָּא	<i>dā</i>
that	masc.	הוּא	<i>hu</i> <sup>2</sup>	fem.	הִיא	<i>hi</i> <sup>2</sup>

When used as the subjects of simple non-verbal predications, such as “This is our king,” the order of the elements is immaterial. Note that there is no equivalent in Targumic of the English copula (“is, are”):

מַלְכָּתָנָא הִיא *Malkatānā hi*<sup>2</sup>. She is our queen. (or) That one is our queen.

When used attributively as demonstrative adjectives, a prefix *hā-* is required:

מַלְכָּא דִּין	<i>malkā hāden</i>	this king	מַלְכָּתָא דִּיא	<i>malkatā hādā</i>	this queen
מַלְכָּא הוּא	<i>malkā hāhu</i> <sup>2</sup>	that king	מַלְכָּתָא הִיא	<i>malkatā hāhi</i> <sup>2</sup>	that queen

This *hā-* is frequently omitted in the expression יוֹמָא דִּין *yomā den* “this day, today,” and occasionally in other expressions.

### 7.2 בָּתָר Bātar and Other Prepositions with Pronominal Suffixes

Several prepositions have pronominal objects expressed by a series of pronominal suffixes different from those given in §3.1; for example, *bātar*:

בָּתָרִי	<i>bātaray</i>	after me	בָּתָרָנָא	<i>bātarānā</i>	after us
בָּתָרְךָ	<i>bātarāk</i>	after you (ms)	בָּתָרֵכוֹן	<i>bātarekon</i>	after you (mp)
בָּתָרְךָ	<i>bātarak</i>	after you (fs)	בָּתָרֵכִין	<i>bātareken</i>	after you (fp)
בָּתָרוּהִי	<i>bātaróhi</i>	after him, it (m)	בָּתָרֵהוֹן	<i>bātarehon</i>	after them (m)
בָּתָרָהּ	<i>bātaráhā</i>	after her, it (f)	בָּתָרֵהִין	<i>bātarehen</i>	after them (f)

The following prepositions are employed with these same suffixes:

- קִדָּם *qədām*: *qədām-* before, in the presence of;
- תַּחְתָּא *təhot*: *təhot-* under, beneath (but 3rd fem. sg. is תַּחְתָּהּ *təhotah*);
- בֵּין *ben*: *ben-* between (but 1st pers. sg. is בֵּינָא *bena*, sometimes *beni*);
- עַל *‘al*: *‘al-* on, upon (but 3rd fem. sg. is עַלָּהּ *‘alah*);
- עִלָּוֵי *‘illāwe*: *‘illāw-* on, upon; a synonym of *‘al*, but used especially in the compound מֵעִלָּוֵי *me-‘illāwe* (= *me‘al*) when pronominal suffixes are required.

## Vocabulary 7

Verbs:

- אַחַד *‘ahad* to seize, grasp, lay hold of; to close (a door).
- אַמַּר *‘amar* to say.

- יָדַע *yada*<sup>c</sup> to know (יָרֵא <sup>ʔare</sup>: that).  
 יָרִית *yaret* to inherit.  
 נָצַב *naṣab* to plant.  
 עָבַד <sup>c</sup>*abad* to do, act; to make, fashion.  
 פָּתַח *paṭaḥ* to open.

## Nouns:

- אֵילָנָא *ʔilānā* tree.  
 דַּשְׁשָׁא *daššā* door, doorleaf.  
 יוֹמָא *yomā* day.  
 לַיְלָא *lelayā* night.  
 תַּרְעָא *tar<sup>c</sup>ā* gate (of a city), doorway (of a house or tent).

## Other:

- אֲרֵי <sup>ʔare</sup> (conj.) that, the fact that; when, since, because.  
 כּוֹל *kol* Preceding an emphatic singular noun used definitely, *kol* has the meaning all of, the whole of, as in: כּוֹל מֵשָׂרָא *kol mešarā* the whole plain, כּוֹל קָרְתָּא *kol qartā* the whole city, כּוֹל אָרְעָא *kol ʔar<sup>c</sup>ā* the whole earth, all the land, כּוֹל קִינְיָנִיה *kol qinyāneh* all of his property.  
 מָא *mā* what?  
 מָן *man* who?

## Exercises

## A.

1. qədām malkā hāhu<sup>ʔ</sup> 2. ləwāt ʔittətā hāhi<sup>ʔ</sup> 3. bə-ginnətā hādā 4. <sup>c</sup>ad nahrā hāhu<sup>ʔ</sup> 5. min qədām malkā hāden 6. bə-kol ʔar<sup>c</sup>ā hāhi<sup>ʔ</sup> 7. Dā qartānā. 8. Hu<sup>ʔ</sup> bəri. 9. Hi<sup>ʔ</sup> bəratik. 10. Ba<sup>c</sup>li hu<sup>ʔ</sup>. 11. Ginnətānā dā.

- 1 קדם מלכא הווא 2 לות אתתא ההיא 3 בגינתא הדא 4 עד נהרא הווא 5 מן קדם מלכא הדין  
 6 בכל ארעא ההיא 7 דא קרתנא 8 הוא ברי 9 היא ברתך 10 בעלי הוא 11 גנתנא דא

## B.

- 1 מדרומא לקרתא הדא 2 ממדנח לשורא ההוא 3 עם עולימתאא ההיא 4 בנו מישרא הדין 5 כל  
 קרתא 6 כל חקלהון 7 כל מדברא 8 כל יומא ההוא 9 דין פתגמיה 10 דא אתני 11 היא אמתה  
 12 איתחך היא 13 עולימיה הוא

## C.

1. Rəhaṭ lə-daššā u-ptah yāteh. 2. Rədap bātərehon <sup>c</sup>ad ṭurā. 3. Mā <sup>c</sup>əbadt tammān bə-yomā hāhu? 4. Yərétit yāt kol qinyānā hāden. 5. Lā yəda<sup>c</sup>it <sup>ʔare</sup> <sup>c</sup>əraqat ʔittəti. 6. <sup>ʔ</sup>əḥad yāt ḥarbā u-qṭal yāteh bah. 7. Nəṣabnā yāt ʔilānā bəgo ginnətānā. 8. Man <sup>c</sup>əbad yāt pitgāmā hāden? 9. Yəteb bə-tar<sup>c</sup>ā wə-lā nəpaq. 10. Nəpāqit wa-<sup>ʔ</sup>əḥādīt yāt daššā bātəray. 11. Den qəyāmi di-gzārit <sup>c</sup>imməkon. 12. Yəḥābit ləkon yāt kol ʔar<sup>c</sup>ā hādā. 13. Mā <sup>ʔ</sup>əmartun lə-<sup>c</sup>abdeh?

1 רָהֹט לְדָשָׁא וּפְתַח יְתִיה 2 רִדְף בְּתַרְיָהוֹן עַד שׁוּרָא 3 מָא עֲבַדְתָּ תַּמָּן בְּיוֹמָא הַהוּא 4 יְרִיתִית יֵת כָּל  
 קִנְיָנָא הָדִין 5 לֹא יָדַעִית אַרִי עֲרָקְתָּ אֶתְתִי 6 אַחֲרֵי יֵת חֲרָבָא וְקִטְלֵי יְתִיה בָּהּ 7 נִצְבְּנָא יֵת אֵילָנָא בְּנוֹ  
 גִּנְתָּנָא 8 מִן עֲבָד יֵת פִּתְגָמָא הָדִין 9 יִתִּיב בְּתַרְעָא וְלֹא נָפַק 10 נִפְקִית וְאַחֲרִית יֵת דָּשָׁא בְּתַרִי 11 דִין  
 קִימִי דְגִזְרִית עִמְכֻן 12 יֵת בֵּית לָכֻן יֵת כָּל אֲרַעָא הָדָא 13 מָא אֲמַרְתֻּן לְעֲבָדֵיהּ

D.

1 יָדַעוּ אַרִי אַבְד מַלְכָּהוֹן 2 פִּתְחוּ יֵת תַּרְעָא וּנְפִקוּ מִקֶּרְתָּא 3 אַחֲרֵי יֵת גַּמְלִי וְעִרְקוּ 4 לִמֵּן יֵת בֵּית יֵת  
 תּוֹרְתָא 5 קִרְיָבוּ לְבֵיתָנָא בְּלִילִיא 6 דִין אֵילָנָא דְנִצְבִית בְּיוֹמָא הַהוּא 7 מָא אֲכַלְתָּ אֶתְתָּא בְּגִנְתָּא 8 אַבְדוּ  
 כָּל עַמָּא בְּלִילִיא הַהוּא 9 אֲמַרִית לִיה: מָא עֲבַדְתָּ לִי 10 יֵת חֲקֵלָא הַהוּא 11 נָפַל בֵּיתָא עֲלֵיהוֹן  
 12 סְגִידוּ קְדַמּוּהִי 13 פִּלְחָנָא קְדַמִּיהוֹן

## LESSON EIGHT

### 8.1 Noun Plurals

The plural of a noun in the emphatic state is as follows:

masc. sing.	יֹמָא <i>yomā</i>	masc. pl.	יֹמַיָּא <i>yomayyā</i>
fem. sing.	תּוֹרָתָא <i>torātā</i>	fem. pl.	תּוֹרָתָא <i>torātā</i>

For the vast majority of nouns, both masculine and feminine, the stem of the plural is the same as that of the singular. There are, however, certain irregularities:

- Some nouns that have masculine form in the singular have plurals in *-ātā*, e.g., *napšā* soul, person, plural *napšātā*.
- Some feminine nouns have plurals in *-ayyā*, e.g., *millatā* word, plural *millayyā*.
- Some very frequent nouns have other irregularities in the formation of their plurals, e.g..

בָּרָא *bārā* son, plural בְּנֵי *bənayyā*  
 קָרְתָא *qartā* city, plural קִירַיָּא *qirwayyā*.

Listed below are all nouns occurring thus far whose plural forms are attested:

- No irregularities:

singular	plural	singular	plural
<i>ʿilānā</i>	<i>ʿilānayyā</i>	<i>malkā</i>	<i>malkayyā</i>
<i>gabrā</i>	<i>gabrayyā</i>	<i>mešārā</i>	<i>mešarayyā</i>
<i>gubrā</i>	<i>gubrayyā</i>	<i>maškənā</i>	<i>maškənayyā</i>
<i>gamlā</i>	<i>gamlayyā</i>	<i>ʿabdā</i>	<i>ʿabdayyā</i>
<i>daššā</i>	<i>daššayyā</i>	<i>ʿulemā</i>	<i>ʿulemayyā</i>
<i>həmārā</i>	<i>həmārayyā</i>	<i>ʿulemātā</i>	<i>ʿulemātā</i>
<i>haqlā</i>	<i>haqlayyā</i>	<i>pitgāmā</i>	<i>pitgāmayyā</i>
<i>turā</i>	<i>turayyā</i>	<i>torā</i>	<i>torayyā</i>
<i>yomā</i>	<i>yomayyā</i>	<i>torātā</i>	<i>torātā</i>

- With irregularities:

singular	plural	singular	plural
<i>ʿamtā</i>	אַמְחָתָא <i>ʿamhātā</i>	<i>bet</i>	בְּתֵי <i>bāttayyā</i>
<i>ʿittātā</i>	נְשֵׂי <i>nəšayyā</i>	<i>ʿammā</i>	עַמְמָיָא <i>ʿaməmayyā</i>
<i>bārā</i>	בְּנֵי <i>bənayyā</i>	<i>qartā</i>	קִירַיָּא <i>qirwayyā</i>
<i>bərattā</i>	בְּנֵי <i>bənātā</i>		

Attested plurals will be included in the lesson vocabularies from now on.

## 8.2 Plural Nouns with Pronominal Suffixes

Possessive suffixes are attached to plural nouns as follows:

- (a) Plurals in *-ātā* drop the final *-ā* and add the same suffixes used with a singular noun: e.g.,

*bənāti* (my daughters), *bənātāk*, *bənātik*, *bənāteh*, *bənātah*, etc.

בְּנֹתַי	בְּנֹתָא
בְּנֹתֶיךָ	בְּנֹתְכוֹן
בְּנֹתָיו	בְּנֹתְכִין
בְּנֹתֶיהָ	בְּנֹתְהוֹן
בְּנֹתֵיהֶן	בְּנֹתְהִין

- (b) Plurals in *-ayyā* drop the *-ayyā* and add the suffixes in the forms given for *bātar* in §7.2:

*bənay* (my sons), *bənāk*, *bənak*, *bənóhi*, etc.

בְּנֵי	בְּנֹא
בְּנֶיךָ	בְּנִיכוֹן
בְּנֵיו	בְּנִיכִין
בְּנֵיהָ	בְּנִיהוֹן
בְּנֵיהֶן	בְּנִיהִין

## 8.3 The Plural Demonstratives

The plural forms of the demonstratives are:

these c.	אֵילִין <sup>ʔ</sup> illen	attributive:	הָאֵילִין <i>hāʔillen</i>
those m.	אֵינֻן <sup>ʔ</sup> innun		הָאֵינֻן <i>hāʔinnun</i>
f.	אֵינִין <sup>ʔ</sup> innin		הָאֵינִין <i>hāʔinnin</i>

## Vocabulary 8

Verbs:

- זָבַן *zaban* to buy, purchase.  
 נָפֵשׁ *nəpeš* to become numerous, widespread.  
 שָׁכַב *šakeb* to lie down.  
 שָׁלַח *šalah* to send, to send a message/messenger.  
 שָׁמַע *šama<sup>c</sup>* to hear.

Nouns:

- אַתְרָא <sup>ʔ</sup>atrā (pl. *-ayyā*) place, site.  
 דָּהַבָּא *dahbā* gold.  
 מִנָּא *mānā* (pl. *-ayyā*) vessel, utensil (also spelled מִנְאָא).  
 נְבִיאָא *nəbiyā* (pl. *-ayyā*) prophet.  
 קָלָא *qālā* (pl. *-ayyā*) voice, sound.

Other:

תַּחַת *təhot* (prep.) under, beneath (+ pl. suffixes: §7.2).

אַן *ʾān* (interrog. adv.) where?; לַ-אַן *lə-ʾān* whither? מֵאַן *mənān* whence?

### Exercises

A.

1. *təhot ʾilānayyā hāʾinnun* 2. *mil-ləwāt malkayyā hāʾinnun* 3. *ʿal ʿaməmayyā hāʾillen*
4. *mim-maʿrəbā lə-qirwayyā hāʾinnin* 5. *gamlayyā wa-ḥəmārayyā*

1 תַּחַת אֵילָנָיָא הָאִינּוּן 2 מִלּוֹת מַלְכָּיָא הָאִינּוּן 3 עַל עֲמָמָיָא הָאִילִין 4 מִמַּעֲרֵבָא קְרִיָא הָאִינּוּן 5 גַּמְלָיָא וְחַמְרָיָא

B.

- 1 ממדנח לשוריא האילין 2 מן קדם נשיא האינן 3 עים כל גבריא האילין 4 עם כל אמהתא וכל עבדיא
- 5 ביומיא האינן

C

1. *Lā šəmaʿnā yāt pitgāmeḥon.* 2. *Šəkíbu təhot ʾilānayyā bə-ʾatrā hāhuʾ.* 3. *Šəlah yāt nəbiyeh lə-kol qirwayyā u-l-kol ʿaməmeḥen.* 4. *Zəbānnā tammān yāt gamlayyā hāʾillen bə-dahbā d-ihabt lánā.* 5. *U-npíšu ʿammā hāhuʾ bə-kol ʾarʿā hāhiʾ.* 6. *ʾəbādu gubrayyā di-šláhit lə-ʾatrā hāhuʾ.* 7. *Mənān ʿəráqā nəšayyā hāʾillen?* 8. *ʾān zəbantun yāt mānayyā hāʾillen?* 9. *Man ʿəbad yāt mānayyā hāʾinnun?* 10. *Lā yədáʿu ʾəre šəlah malkəhon yāt ʿabdóhi ləwāt nəbiyā.*

1 לֹא שָׁמְעָנָא יֵת פִּתְגָּמֵיחוֹן 2 שְׁכִיבוּ תַּחַת אֵילָנָיָא בְּאַתְרָא הָהוּא 3 שְׁלַח יֵת נְבִיִּיָּה לְכָל קְרִיָא וְלְכָל עַמְמֵיִהִין 4 זַבְנָא תָּמָן יֵת גַּמְלָיָא הָאִילִין בְּדַהֲבָא דִּיהֵבַת לָנָא 5 וּנְפִישׁוּ עַמָּא הָהוּא בְּכָל אֲרַעָא הָהִיא 6 אֲבָדוּ גּוּבְרִיָא דְשִׁלְחִית לְאַתְרָא הָהוּא 7 מִן עֲרֻקָא נְשִׂיא הָאִילִין 8 אֵן זַבְנָחוֹן יֵת מְאֲנִיָא הָאִילִין 9 מֵן עֶבֶד יֵת מְנִיָא הָאִינּוּן 10 לֹא יָדְעוּ אֲרִי שְׁלַח מַלְכָּחוֹן יֵת עֲבָדוֹהִי לְוֹת נְבִיָא

D.

- 1 שמענא ית קליהון וערקנא 2 פתחו ית כל דשיהון 3 מן נצב ית אילניא באתרא הדין 4 לאן שלחתון
- ית דהבא 5 נסיבנא ית בנחיה לנא לאתו 6 יריתית ית בתיא וית חקליא 7 אחד ית חרביה ורהט לות
- גבריא 8 על מא אבדא כל קרויכון 9 מא אמרת לבנך 10 שכיבת בביתה ולא נפקת כל יומא ההוא



## LESSON NINE

### 9.1 The Genitive (Construct) Chain

Possession or a genitive relationship is expressed in two principal ways: by simple juxtaposition, as in יוֹם מוֹתִי *yom moti* the day of my death; or by the use of the preposition ׀ *də-*, as in מֶלֶכָּא דִּכְנַעַן *malkā di-Knā<sup>c</sup>an* the king of Canaan. We shall consider juxtaposition first.

In the genitive construction  $N_1 + N_2$  the first noun is in the construct state, or in construct with the second noun. If the second noun is definite (cf. §2.2), so is the first. In the vast majority of instances the construct is used with  $N_2$  definite (emphatic state); indefiniteness must be made explicit by the use of the absolute form to be discussed in Lesson 16. In general, the construct form of the singular noun is obtained by dropping the *-ā* of the emphatic form; likewise for plurals in *-ātā*:

בֵּית מֶלֶכָּא *bet malkā* the house of the king  
בָּנֵת מֶלֶכָּא *bənāt malkā* the daughters of the king.

Plurals in *-ayyā* replace *-ayyā* with *-e*:

בֵּיתֵי מֶלֶכָּא *bātte malkā* the houses of the king  
בָּנֵי מֶלֶכָּא *bāne malkā* the sons of the king  
פִּתְגָּמֵי מֶלֶכָּא *pītḡāme malkā* the words of the king.

Some special problems arise in the formation of the construct singular of certain noun types; these are taken up in §9.3, below.

### 9.2 Expression of the Genitive with ׀ *də-*

The construct sequence is the normal way of expressing a genitive relationship when  $N_1$  is a plural noun. When  $N_1$  is singular, however, there is a curious mixing of construct usage and the employment of ׀ *də-*. In terms of the texts themselves, the situation may be described most simply as follows:

- (a) There are some nouns whose construct forms are not used at all, or at most in a lexically fixed expression; with these nouns, *də-* is the only way to express a genitive relationship. Examples include:

אַמְתָּא <sup>ʾ</sup>*amtā*, עֲבָדָא <sup>c</sup>*abdā*, קָרְתָּא *qartā*, מֶלֶכָּא *malkā*, רֻגְזָא *rugzā*.

- (b) There are other nouns which almost exclusively favor the construct usage and seldom, if ever, appear with *də-*:

בָּר *bar* (construct of בָּרָא *bārā*), בַּת *bat* (בָּרַתָּא *bərattā*), אִיתָּא <sup>ʾ</sup>*ittat* (אִיתָּתָא <sup>ʾ</sup>*ittatā*), מֵי *me* (מַיָּא <sup>ʾ</sup>*mayyā*), קָל *qāl*, תָּרָע <sup>c</sup>*tara*, אִילָן <sup>ʾ</sup>*ilān*, יוֹם *yom*, שָׂקָל <sup>c</sup>*šaqal*, עוּלֵם <sup>c</sup>*ulem*, קִינָא <sup>c</sup>*qayām*, פִּתְגָּם *pītḡām*, קִינָן *qinyān*, גָּבָר *gəbar*.

- (c) Most other nouns seem to range between these two extremes, being used either with *də-* or in the construct state with no clear difference in meaning.

There are, however, idiomatic preferences which point to some elusive distinction between the two constructions: *dā-* is more or less obligatory before the divine name "Yy in N<sub>2</sub> position. Considering the almost universal avoidance of anthropomorphic implications with Yy, we should probably view the avoidance of the construct in the same way, namely that the use of the construct would imply a type of genitive relationship inappropriate to God, possibly "inalienable" attributes, of which God presumably has none. *Dā-* is also commonly used before nouns designating materials: דָּהָבָא *dā-dahbā* of gold, golden; כֶּסֶף *dā-kaspā* of silver; עֵץ *dā-ʿāʿā* of wood, wooden.

### 9.3 The form of the Construct Singular

As indicated above, the construct singular noun is formed by dropping the final *-ā* of the lexical form. Further adjustments must be made with the following types of nouns:

- (a) Stems ending in *-aC-* replace *a* with a full vowel, usually *-a-*:

בָּרָא <i>barā</i>	בָּר <i>bar</i>	מַשְׁכָּנָא <i>maškāna</i>	מַשְׁכָּן <i>maškan</i>
הֵיכָלָא <i>hekālā</i>	הֵיכָל <i>hekal</i>	מֵישָׂרָא <i>mešārā</i>	מֵישָׁר <i>mešar</i>
יָדָא <i>yadā</i>	יָד <i>yad</i>		

but note שֵׁמָא *šamā* (name), construct שֵׁם *šom*.

This includes all feminine stems in *-at-*:

אִיתָא <i>ʾittatā</i>	אִיתָא <i>ʾittat</i>	עוֹלִימָא <i>ʿulematā</i>	עוֹלִימָת <i>ʿulemat</i>
גִּינָא <i>ginnatā</i>	גִּינָת <i>ginnat</i>	תּוֹרָא <i>toratā</i>	תּוֹרָת <i>torat</i>
מַלְכָּא <i>malkatā</i>	מַלְכָּת <i>malkat</i>		

- (b) Stems ending in *C<sub>1</sub>C<sub>2</sub>-* (two different consonants) exhibit a variety of forms, either *qatvl* or *qʾtvl* in shape. These must be learned for each noun:

גַּבְרָא <i>gabrā</i>	גַּבְרָא <i>gabar</i>	אַרְעָא <i>ʾarʿā</i>	אַרְעָא <i>ʾarʿa</i>
כַּסְפָּא <i>kaspā</i>	כַּסְפָּא <i>kasap</i>	נַהֲרָא <i>nahrā</i>	נַהֲרָא <i>nəhar</i>
חַקְלָא <i>haqlā</i>	חַקְלָא <i>haqal</i>	תַּרְעָא <i>tarʿā</i>	תַּרְעָא <i>taraʿ</i>
לַחְמָא <i>lahmā</i>	לַחְמָא <i>lahem</i>	בַּעֲלָא <i>baʿlā</i>	בַּעֲלָא <i>baʿel</i>

- (c) Stems ending in *-C<sub>1</sub>C<sub>1</sub>-* (doubled consonant) simplify the consonant, sometimes with a change of vowel: e.g., לִיבָא *libbā* (heart), construct לב *lab*.

- (d) The construct of בָּרָא *baratā* is irregular: בַּת *bat*.

There are other irregularities, especially with nouns from roots III-Weak. These will be noted as required.

### 9.4 Anticipatory Genitive Construction

There is a third type of genitive construction which makes use of an anticipatory possessive suffix followed by *dā-*, as in

בֵּיתִיהָ דְּמַלְכָּא *beteh dā-malkā* the house of the king.

This occurs only rarely and is restricted to particular lexical items and to special compound constructions.

## Vocabulary 9

## Verbs:

- אַסַר <sup>ʾasar</sup> to bind, take captive.  
 דָּחַק/דָּחֵק <sup>dāheq/dāhaq</sup> to press, urge; to oppress (*yāt, bā-, lā-*).  
 הִפֵּךְ <sup>hāpak</sup> to overthrow; to convert, change (x into y: *yāt x lā-y*).  
 תָּמַר <sup>tamar</sup> to hide, conceal.  
 תָּבַר <sup>tabar</sup> to break, break down; to subdue.

## Nouns:

- אַפַּיָּא <sup>ʾappayyā</sup> (pl.) face, surface; most frequent in prep. phrases, especially <sup>ʿal</sup> <sup>ʾappe</sup> on the face, surface of; right up against, over against.  
 בָּרָא <sup>bārā</sup> the outside (of a place); used mainly in fixed prepositional and adverbial expressions: *lā-bārā* to the outside; *mib-bārā* on the outside (of: *lā-*); *lā-mib-bārā* to the outside (of: *lā-*); *bār min* except, except for, other than.  
 יָדָא <sup>yadā</sup> (cstr. *yad*; pl. *-ayyā*; f.) hand; *bā-yad* (or *b-idā dā-*) into the hand/power/control of; through, by means of.  
 יו/י״י <sup>Yy or Ywy</sup> the usual writing of the divine name, presumably read <sup>ʾādōnāy</sup> as in Hebrew (יהוה).  
 כַּרְמָא <sup>karmā</sup> vineyard.  
 מַדְבָּחָא <sup>madbaha</sup> (cstr. *madbah*; pl. *-ayyā*) altar.  
 מַלְכוּתָא <sup>malkutā</sup> (cstr. *malkut*; pl. *malkəwātā*) kingdom, reign, rule.  
 קָרָבָא <sup>qarābā</sup> (pl. *-ayyā*) battle, war; <sup>ʿabad qarābā</sup> <sup>ʿim</sup> to wage war against.  
 שְׁמָא <sup>šamā</sup> (cstr. *šom*; pl. *šamāhātā*) name.

## Exercises

## A.

1. tərā<sup>c</sup> qartəhon 2. ʾilān ginnətā 3. qinyān bənóhi 4. ba<sup>c</sup>le bənāteh 5. ʾittat ʿabdāk 6. ʿuleme malkā 7. nəše malkā 8. həqal gabrayyā hāʾinnun 9. qəyām ʿammānā 10. ʾamhāt nəšehon 11. mānayyā də-dahbā 12. malkəwātā də-ʾar<sup>c</sup>ā 13. šom bəreh 14. šəma da-Yy 15. madbah hekəlā 16. bar ʾAbrāhām 17. tərā<sup>c</sup> maškəneh 18. šom ʾamtah 19. malkā də-qartā 10. malkā də-Mišrāyim.

- 1 תַּרְעָ קַרְתְּהוֹן 2 אֵילָן גִּינְתָא 3 קִינְיָן בְּנוֹהִי 4 בְּעֵלִי בְּנֹתִיה 5 אֵיתַת עֵבֶדְךָ 6 עוֹלִימִי מְלָכָא 7 נִשִּׁי מְלָכָא  
 8 חֶקֶל גַּבְרָיָא הָאִינוּן 9 קַיָּם עַמְנָא 10 אַמְהַת נִשִּׁיהוֹן 11 מְנַיָּא דְדַהֲבָא 12 מַלְכוּתָא דְאַרְעָא 13 שׁוֹם בְּרִיה  
 14 שְׁמָא דַּי 15 מַדְבַּח הֵיכְלָא 16 בַר אַבְרָהָם 17 תַּרְעָ מִשְׁכְּנִיה 18 שׁוֹם אַמְתָּה 19 מְלָכָא דְקַרְתָּא  
 20 מְלָכָא דְמִצְרַיִם

## B.

- 1 פִּתְגָמִי נְבִיא 2 מִי נְהָרָא 3 קַל בְּרִתִּיה 4 גִּנְת מְלָכָא 5 דְשִׁי תַרְעָ בֵּיתִי 6 עוֹלִימַת אַתְחִי 7 עַמְמִי קְרוּנָא  
 8 דַּהֲב הֵיכְלֵהוֹן 9 בְּתִי קַרְתָּא 10 בְּנַת נְבִיא 11 יוֹמִי מַלְכוּתִיה 12 קְרַבָּא דְמַלְכִּיָּא הָאִינוּן 13 שְׁמַתָּה כָּל  
 בְּנוֹהִי 14 כְרַמָּא דְגַבְרָא הַדִּין 15 עַל אִפִּי כָּל אַרְעָא 16 נְהָר אַרְעָא הָיָא 17 מֶאֱנָא דְכִסְפָּא 18 קַל בְּרִיה  
 19 אַתְר מְדַבְּחָא 20 אַמְתָּא דְאַתְחִיה

## C.

1. Həpak yāt kol qirwehon. 2. Dəḥāqit yātəhon u-npáqu 'immi. 3. Təbáru yāt dašše beteh, wa-ʿəḥádu yāteh u-qṭálu yāteh. 4. Təmárat yāt gabrayyā bə-betah. 5. ʿəḥádu yāt bənóhi wa-ʿəsáru yātəhon. 6. Zəbánit yāt kol mānehon bar min mānā hāhuʾ də-dahbā. 7. Nəṣábu yāt ʿilānayyā mib-bārā lə-ginnəṭā. 8. Nəpáqu u-npíšu ʿal ʿappe kol ʿarʿā. 9. ʿān ṭəmartun yāt mānayyā də-kaspā? 10. ʿillen šəmāhāt gabrayyā di-šlāhnā lə-Miṣráyim.

1 הֶפֶךְ יָת כָּל קִירֵוְהוֹן 2 דְּחָקִית יָתְהוֹן וְנָפְקוּ עִמִּי 3 תְּבָרוּ יָת דְּשִׁי בֵיתֶיהָ וְאַחֲרוּ יָתֶיהָ וְקִטְלוּ יָתֶיהָ  
4 שְׁמֶרֶת יָת גְּבוּרִיא בְּבֵיתָהּ 5 אַחֲרוּ יָת בְּנוֹהִי וְאַחֲרוּ יָתְהוֹן 6 זְבָנִית יָת כָּל מְנִיחֹן בֵּר מִן מִנָּא הֵהוּא  
7 נְצָבוּ יָת אֵילָנִיא מִבְּרָא לְגִנְחָא 8 נָפְקוּ וְנָפִישׁוּ עַל אַפִּי כָּל אַרְעָא 9 אֵן שְׁמֶרֶתוֹן יָת מְנִיא  
10 דְּכֶסֶּפָּא 10 אֵילִין שְׁמָהֶת גְּבוּרִיא דְּשִׁלְחָנָא לְמִצְרַיִם

## D.

1 אִזְלוּ כָּל גְּבוּרִיא בֵּר מִן בְּנוֹהִי 2 יָתִיב בְּקֶרְחָא הֵהוּא כָּל יוֹמֵי מַלְכוּתֶיהָ 3 אִסְרוּ יָת כָּל עוֹלִימִיא בֵּר מִנִּי  
4 שְׁמַעִית יָת קַל קֶרְבָּא וְעֶרְקִית 5 וְעַבְדֵּי תַּמָּן מִדְּבַחָא 6 הִפְכֵּנָא יָת כָּל אַרְעָא בֵּר מִן קֶרְחָא הֵדָא 7 לְמָא  
8 מִסְרוּ יָת נְבִיא בִידָא דְּמַלְכָּא 9 נְסִיב יָת חֶרְבָּא בִידֵיהָ וְחִבֵּר יָתָהּ 10 תְּקִיף רוּגוּא  
דְּמַלְכָּא בְּעַבְדוּהִי

## LESSON TEN

### 10.1 The G Perfect: Roots III–Weak

בָּנָא <i>bānā</i>	he built	בָּנוּ <i>bāno</i>	they (m) built
בָּנָת <i>bānāt</i>	she built	בָּנָאָה <i>bānāʿā</i>	they (f) built
(בָּנִיתָ) <i>bānét(ā)</i>	you (ms) built	בָּנִיתוֹן <i>bāneton</i>	you (mp) built
בָּנִית <i>bānet</i>	you (fs) built	בָּנִיתֵן <i>bāneten</i>	you (fp) built
(בָּנִיתִי) <i>bānét(i)</i>	I built	בָּנִינוּ <i>bānénā</i>	we built

In contrast to the paradigm of *katab*, note the alternate form with *-i* in the 1st pers. sing. (*bānet* or *bānét(i)*) and the 2nd pers. pl. endings *-ton/-ten* corresponding to *-tun/-tin*.

*Bānā* represents the normal type. There is also a less frequent stative type, inflected as follows (*ḥadi* to rejoice):

חָדִי <i>ḥadi</i>	חָדִיאָה <i>ḥadīʿu</i> (or חָדִייוֹ <i>ḥadīyu</i> )
חָדִיָּאת <i>ḥadīʿat</i>	חָדִיָּאָה <i>ḥadīʿā</i>
(חָדִיתָ) <i>ḥadīt(ā)</i>	חָדִיתוֹן <i>ḥaditun</i>
חָדִית <i>ḥadit</i>	חָדִיתֵן <i>ḥaditin</i>
(חָדִיתִי) <i>ḥadīt(i)</i>	חָדִינוּ <i>ḥadīnā</i>

Note that the 2nd pers. pl. forms have the usual endings (*-tun/-tin*).

### 10.2 Sentences with Adverbial Predicate

Simple juxtaposition is used to form a sentence having a prepositional phrase or adverb as its predicate:

מַלְכָּא בְּהֵכְלָא *Malkā bə-hekalā*. The King is in the palace.

בְּרִיהַ חָמֵן *Bāreh tammān*. His son is there.

As these stand, they are not marked for tense. In isolation they are translated by the English present; in a given context, however, a past or future is often required. Such sentences may be made explicitly past tense by using the verb הָוָה *həwāh* to be:

הָוָה מַלְכָּא בְּהֵכְלָא *Həwāh malkā bə-hekalā*. The king was in the palace.

הָוָה בְּרִיהַ חָמֵן *Həwāh bāreh tammān*. His son was there.

הָוָה בָּרַתְיָה בְּקָרְתָּא *Həwāt bāratteh bə-qartā*. His daughter was in the city.

## Vocabulary 10

Verbs:

אַתָּא <i>ʾatā</i>	to come
בָּנָא <i>bānā</i>	to build
הָוָה <i>həwāh</i>	to be; with <i>lə-</i> ; to become
חָדִי <i>ḥadi</i>	to rejoice
חָזָא <i>ḥazā</i>	to see

מָנָא	<i>mānā</i>	to count
קָנָא	<i>qanā</i>	to acquire, purchase
קָרָא	<i>qarā</i>	to call, summon ( <i>lā-</i> ); to name ( <i>x y: yāt šom x y</i> )
רָעָא	<i>rəʿā</i>	to pasture, tend
שָׂתִי	<i>šəti</i>	to drink

### Exercises

#### A.

1. ʔəto lə-karmānā. 2. Qəro lə-ʿabdehon. 3. ʔān rəʿet yāt ʿānāk? 4. Qənénā yāt mānāyā tammān. 5. Mā qəno bənóhi bə-Miṣráyim? 6. Həḏíʔu ʿal qinyānā di-qno tammān. 7. Šətinā yāt mayyā d-ihábat lánā. 8. Həzəti yāt madbəhā di-bnet tammān. 9. Qənəti karmā mim-madnaḥ lə-qartā. 10. Lā šətiʔu mim-me nahrā hāhuʔ.

1 אָתוּ לְכַרְמָנָא 2 קָרוּ לְעַבְדֵיהוֹן 3 אֵן רַעִית יֵת עֲנֹךְ 4 קְנִינָא יֵת מְנִיָא תָמֵן 5 מָא קְנוּ בְנוֹהֵי בְמִצְרַיִם  
6 חֲדִיאוּ עַל קְנִינָא דְקְנוּ תָמֵן 7 שְׂתִינָא יֵת מְיָא דִּיהֶבֶת לָנָא 8 חֲזִיתִי יֵת מְדְבַחָא דְבִנֵית תָמֵן 9 קְנִיתִי  
כְרָמָא מִמְדְנַח לְקָרְתָא 10 לֹא שְׂתִיאוּ מִמֵי נְהָרָא הָהוּא

#### B.

1 מִנן אֲתִיתוֹן 2 קְרִיתִי יֵת שוֹם בְּרִי יִצְחָק 3 רְעוּ יֵת בְעִירְהוֹן בְּמִישְׂרָא 4 מָא חֲזִיתוֹן מְבִרָא לְקָרְתָא  
5 אָתוּ לְבִיתָהּ וְחִבְרוּ יֵת תְרַעִיָה 6 קְרָא מְלָכָא לְנִבְיָא וְלֹא אָתָא 7 מִן בְנֵי יֵת בְּחִיָא הָאֵילִין 8 מִנּוּ יֵת  
אֵילָנִיָא דְנִצְבוּ בְגִנְחָא 9 מִנָּת יֵת מְנִיָא דְעַבְדּוּ בְנֵהָא 10 יֵתִיב בְּאַרְעָא וְנִצַּב תְּמֵן כְרָמָא

#### C.

1. Həwāh Šāʔul lə-malkā ʿal ʿammānā. 2. Lā həwāt bəratteh mib-bārā lə-betā. 3. Lā həwo bənóhi bəgo gabrayyā hāʔinnun. 4. ʔān həwet bə-yomā hāhuʔ? 5. Kol qirwehon mim-maʿarbā lə-ṭurayyā. 6. Qəret li-bnay, wə-lā ʔəto ləwāti. 7. Nəpálu kol bənāhā bi-qrābā hāhuʔ. 8. Malkuti miṣ-šippunā lə-nahrā. 9. Qəro lánā wə-lā dəḥáqu bānā. 10. Pəlāhu yāteh kol yome malkuteh.

1 הָוָה שְׂאוּל לְמֶלֶכָא עַל עַמָנָא 2 לֹא הָוָה בְּרַתָּהּ מִבְרָא לְבֵיתָא 3 לֹא הָוּ בְנוֹהֵי בְנוֹ גְבִרְיָא הָאֵילִין  
4 אֵן הָוִית בִּיּוֹמָא הָהוּא 5 כָּל קְרִוִיהוֹן מִמְעַרְבָא לְטוּרְיָא 6 קְרִית לְבִנֵי וְלֹא אָתוּ לוֹתִי 7 נָפְלוּ כָּל בְנֵהָא  
בְּקָרְבָא הָהוּא 8 מְלָכוֹתֵי מִצִּיפּוֹנָא לְנְהָרָא 9 קָרוּ לָנָא וְלֹא דְחָקוּ בָנָא 10 פְּלָחוּ יֵתִיהָ כָּל יוֹמֵי מְלָכוֹתֶיהָ

#### D.

1 הִפְכוּ יֵת קְרַתָא וּמִסְרוּ יֵת עֲמָא בִידָא דְמִלְכָהוֹן 2 אָתָא גְבִרָא הָהוּא לְמִשְׁכְּנָהּ וּשְׁמֵרַת יֵתִיהָ בֵיהָ 3 לֹא  
חֲזִינָא יֵת אָתָרָא דְבְנָא תְּמֵן יֵת מְדְבַחָא 4 אָתָאָה נְשִי קְרַתָא לוֹתִיהָ וּסְגִידָא קְדֻמוֹהִי 5 קְרָאָה לְהוֹן  
אֲמַהֲתָהוֹן וְלֹא אָתוּ לוֹתָהֶן 6 נְסִיבוּ יֵת מְנִיָא דְהוּוּ בְדוּכִילָא 7 הָוָה כְּפָנָא בְּאַרְעָא וְאִבְדּוּ כָּל עֲמָא  
8 רַעִינָא יֵת עֲנָנָא עַל אֲפִי טוּרָא 9 מִמֵּן קְנִיתָא יֵת טוּרָא הָרִין 10 תּוֹרַתְךָ בְּחֻקְלִי

## LESSON ELEVEN

### 11.1 The G Perfect: Hollow and Geminate Roots

Verbs from both of these types of roots are inflected in the same way in the Perfect. The absence of accurate marking for consonant gemination in our texts prevents us from knowing whether the double consonant expected in the forms from geminate roots was preserved or not; our transcription assumes that it was.

(a) Hollow roots: קָם *qām* to arise

קָם	<i>qām</i>	קָמוּ/קָמוֹ	<i>qāmu/qāmu</i>
קָמַת	<i>qāmat</i>	קָמָא/קָמָא	<i>qāmā/qāmā</i>
קָמַת (קָמַתָּא)	<i>qamt(ā)</i>	קָמַתוֹן	<i>qamtun</i>
קָמַת	<i>qamt</i>	קָמַתִּין	<i>qamtin</i>
קָמִית	<i>qāmit</i>	קָמַנָא	<i>qāmnā</i>

(b) Geminate roots: עָל/עָל *‘al/‘āl* to enter

עָל/עָל	<i>‘al/‘āl</i>	עָלוּ/עָלוּ	<i>‘allu/‘ālu</i>
עָלָת	<i>‘āllat</i>	עָלָא/עָלָא	<i>‘āllā/‘āllā</i>
עָלָת (עָלָתָא)	<i>‘ālt(ā)</i>	עָלָתוֹן	<i>‘āltun</i>
עָלָת	<i>‘alt</i>	עָלָתִין	<i>‘āltin</i>
עָלִית	<i>‘āllit</i>	עָלָנָא	<i>‘ālnā</i>

### 11.2 Stative Hollow Roots

A very rare stative type from Hollow roots is represented by מִית *mit* to die; attested forms are

מִית	<i>mit</i>	he died	מִיתוּ	<i>mītu</i>	they (m) died
מִיתָת	<i>mītat</i>	she died	מִיתָנָא	<i>mītnā</i>	we died

The verb סִיב *sib* (to grow old) has these forms attested:

סִיב	<i>sib/seb</i>	he grew old	סִיבוּ	<i>sēbu</i>	they (m) grew old
סִיבָת	<i>sēbat</i>	she grew old			
סִיבִית	<i>sēbit</i>	I grew old			

### 11.3 Temporal Clauses with וְהוּא *wa-hwāh*

In imitation of Hebrew constructions with *wa-yhî*, a temporal clause or phrase may be inserted into a past tense narrative with *wa-hwāh*:

... וְהוּא בַצְפָּרָא וְנָפַק ... *wa-hwāh bə-ṣapṙā u-npaq ...*  
 and in the morning he went forth ...  
 ... וְהוּא כַד שָׁמַע יָת קָל בְּרִיָּה וְחָדִי ... *wa-hwāh kad šəma<sup>c</sup> yāt qāl bərah wa-ḥədi...*  
 and when he heard his son's voice, he rejoiced ...

Note the obligatory *wə-* introducing the second clause in these examples; it has no translation value in English.

## Vocabulary 11

## Verbs:

- דָּן *dān* to judge.  
 דָּר *dār* to sojourn.  
 מִית *mit* to die.  
 סִיב/סֵיב *sib/seb* to grow old.  
 עָל/עָל *ʿal/ʿāl* to enter (a place: *lā*-).  
 קָם *qām* to arise, stand, stop.  
 שָׂרָא *šarā* to come to a stop, set up camp, settle down.  
 תָּב *tāb* to return, to/come back.

## Nouns:

- אִמָּא *ʿimmā* (pl. אִמְהָתָא *ʿimmāhātā*; f.) mother. Note that *ʿimmā* is used instead of *ʿimmi* for 'my mother'.  
 בִּירָא *berā* (pl. -*ayyā*; f.) well, pit.  
 כּוֹכְבָא *kokabā* (pl. -*ayyā*) star.  
 מִלְתָּא *millatā* (pl. מִלְיָא *millayyā*; f.) word.  
 שָׁמַיָא *šamayyā* (m. pl.) heaven, the sky.

## Other:

- בֵּין *ben* (prep.; see §7.2) between; *ben x u-ben y* (or) *ben x lā-y* between x and y.  
 בִּסְטָר *bi-štar* (prep.) beside, near.  
 בְּאַתְרָא *bātar dā-* (conj.) after.  
 כַּד *kad* (conj.) when.

## Exercises

## A.

1. Tābu lə-qartəhon. 2. Dān Šəmuʿel yāt ʿammā. 3. ʿal lə-hekəlā wə-qām qədām malkā. 4. Dárnā bə-gawwəhon. 5. ʿatā lə-mešərā u-šrā beh, huʿ wə-ʿittətəh u-bnóhi wə-kol beteh. 6. Sib malkəhon u-mit. 7. Šəro bi-štar nahrā. 8. Tábat ʿittətā lə-bet baʿlah. 9. ʿān šəreton bə-leləyā hāhuʿ? 10. Mā ʿəbadtun ka mit malkəkon?

- 1 תָּבוּ לְקָרְתְּהוֹן 2 דָּן שְׁמוּאֵל יֵת עַמָּא 3 עָל לְהֵיכְלָא וְקָם קְדָם מַלְכָּא 4 דָּרְנָא בְּנִהּוֹן 5 אִתָּא  
 לְמִישְׂרָא וּשְׂרָא בִּיהּ הוּא וְאַתְתָּהּ וּבְנוֹהִי וְכָל בִּיתָהּ 6 סִיב מַלְכְּהוֹן וּמִית 7 שְׂרוּ בִּסְטָר נְהִירָא 8 תָּבַת  
 אִתָּתָא לְבֵית בַּעֲלָה 9 אֲנִי שְׂרִיתוֹן בְּלִילִיָּא הָהוּא 10 מָא עֲבַדְתוֹן כַּד מִית מַלְכְּכֹן

## B.

- 1 לא תבית לעמי 2 מן דן ית גבריא 3 קמו בליליא ונפקו מקרתא 4 נשלית עד מערבא ודרית תמן  
 5 עלו לקרתנא וקשלו ית נביא 6 אן מיתו בנוהי 7 קם בצפרא וקרא לעלימיה 8 לא תבת אמיה ברמשא  
 9 הוה קרבא בינא וביניהון 10 תקיף רוגזיה בבריה וקם עלוהי וקשל יתיה



C.

1. kokəbe šəmayyā 2. kol kokəbayyā hāʾillen 3. mille nəbiyā 4. mib-bārā lə-ʾatrā hāden.  
5. bi-ṣṭar madbəḥā hāhuʾ 6. kol malkūtāk 7. šom ʾimməkon

1 כוכבי שמיא 2 כל כוכביא האילין 3 מילי נביא 4 מברא לאתרא הדין 5 בסטר מדבחה ההוא  
6 כל מלכותך 7 שום אמכון

D.

- 1 על אפי שמיא 2 בין עולימי לבין עולימוהי 3 בסטר בירא הדא 4 מי בירא ההיא 5 בגו כרמהון  
6 מילי אימא 7 אמתא דאימיה

E.

1. Wa-hwāh kad ʿal lə-betā, wa-ʾəḥad yāt daššā bātərohi. 2. Wa-hwāh kad ʾəto lə-turā, u-  
bno tammān qartā, w-itību bah. 3. Wa-hwāh bə-yomayyā hāʾinnun, wa-ʿəbad malkā  
hāhuʾ qərābā ʿimmānā.

1 והוא כד על לביתא ואחד ית דשא בתרוהי 2 והוא כד אתו לשורא ובנו תמן קרתא ויתבו בה  
3 והוא ביומיא האינון ועבד מלכא ההוא קרבא עמנא

F.

- 1 והוא כד קרו לבנוהי וקריבו לותיה וקמו קדמוהי 2 והוא בתר דמית בעלה ונפקת מקרתנא ותבת  
לעמה 3 והוא כד לא נשרו ית פיתגמי קימא דגונא עמהון ותקיף רוגונא בהון ועבדנא קרבא עמהון

## LESSON TWELVE

### 12.1 The Infinitive of G Verbs

The basic pattern of the G Infinitive is *miqtal*:

כָּתַב *kətab*, inf. מִיכְתָּב *miktab*  
שָׁמַע *šəma<sup>c</sup>*, inf. מִישְׁמָע *mišma<sup>c</sup>*  
רָחַם *rəhem*, inf. מִירְחָם *mirḥam*  
סָגַד *səged*, inf. מִיסְגָד *misgad*.

Various adjustments must be made for the different root types:

- (a) I-*n*: the -*n*- is assimilated completely to the following consonant, which then appears doubled:

נָפַק *nəpaq*, inf. מִיפָּק *mippaq*.

Note the doubly irregular infinitive of

נָחַח *nəḥat*, inf. מִיחָח *mehat*.

Also irregular, apparently from an alternate root *n-s-q*, is

סָלַק *səleq*, inf. מִיסָק *missaq*.

- (b) I-<sup>2</sup>*aleph*: the -<sup>2</sup>- is lost completely and the prefix is *me*-:

אָכַל *ʾakal*, inf. מִיכָל *mekal*;

אָמַר *ʾamar*, inf. מִימָר *memar*;

אָזַל *ʾazal*, inf. מִיזָל *mezal*.

- (c) I-<sup>c</sup>*ayin*: several of these verbs show irregularities:

עָבַד *ʿabad*, inf. מִעֲבָד *ma<sup>c</sup>bad*;

עָבַר *ʿabar*, inf. מִיעֲבָר *mi<sup>c</sup>bar* or מִיעֲבָר *mi<sup>c</sup>ibar*;

עָרַק *ʿaraq*, inf. מִיעֲרָק *mi<sup>c</sup>raq*.

- (d) I-*y*: this is a very irregular group, some following I-*n* patterning, others following I-<sup>2</sup>:

יָתַב *yəteb*, inf. מִיחָב *mittab*;

יָדַע *yəda<sup>c</sup>*, inf. מִידָע *midda<sup>c</sup>* or מִידָע *meda<sup>c</sup>*;

יָלַד *yəlad*, inf. מִילָד *melad*;

יָרַח *yəret*, inf. מִירָח *merat*.

The infinitive of יָחַב *yəhab* is based on the root *n-t-n*: מִיחָן *mittan*.

- (e) III-Weak: one type only:

בָּנָא *bənā*, inf. מִיבְנִי *mibne*;

חָדַי *ḥadi*, inf. מִיחְדִּי *mihde*.

- (f) Hollow: one type only:

קָם *qām*, inf. מָקָם *maqām*;  
מִית *mit*, inf. מָמַת *māmāt*.

- (g) Geminate: rare, except for the verb

עָל *ʿal*, inf. מֵעָל *meʿal*.

- (h) Combining several root types are

אָתָא *ʾatā*, inf. מֵיִתִּי *mete*;  
הָוָה *hawāh*, inf. מִיְּהוּ *mihwe*.

## 12.2 Uses of the Infinitive

The most frequent uses of the infinitive are

- (a) to express purpose, after any appropriate verb, with לַ- *la-*:

קָרִיבִית לְמִסְגָּד קָדָמוֹהִי *Qarébit la-misgad qadāmóhi*. I approached in order to bow down before him.

יָתִיבוּ לְמִכָּל *Yatíbu la-mekal*. They sat down to eat.

- (b) as a complement with such verbs as יָכִיל *yakel* to be able, מָנַע *mānaʿ* to prevent, שָׁבַק *šabaq* to allow. Note the following typical constructions:

לֹא יָכִילוּ לְמִיֻּתָב כַּחֲדָא *Lā yakílu la-mittab kaḥdā*. They were not able to dwell together.

מָנַע יָתְהוֹן מִלְּמַזָּל *Mānaʿ yātəhon mil-la-mezal*. He prevented them from going.

שָׁבַק יָתְהוֹן לְמִיפָק *Šabaq yātəhon la-mippaq*. He allowed them to leave.

- (c) in imitation of Hebrew infin. cst. after *wa-yhî*:

וָהוּה בְּמֵיֻלְיָה לְקָרְתָא וּמִית *Wa-hwāh bə-mezəleh la-qartā u-mit*. While going to the city, he died.

- (d) as nouns (see the vocabulary).

## Vocabulary 12

Verbs:

יָכִיל *yakel* to be able (see §12.2, above).

מָנַע *mānaʿ* to prevent, hinder (see §12.2, above).

Nouns:

מִיכָלָא *mekalā* (infin. as noun) food.

מִימְרָא *memarā* (cstr. *memar*) word, utterance; מִימְרָא דִּי *memarā da-Yy* the Word of the Lord the most frequent circumlocution for God; לְמִימְרָא *la-memar* is used, like Hebrew *lēʾmōr*, to introduce a direct quotation.

Other:

- הַכֹּא *hākā* (adv.) here; הַלֵּכָא *hālākā* hither, to this place; מִכֵּכָא *mik-kā* from here, hence.  
 כַּחְדָּא *kaḥdā* (adv.) together, as one.  
 לַחְדָּא *laḥdā* (adv.) very much, greatly.

### Exercises

A.

1. Lā yəkfīlu lə-mihze. 2. Məna<sup>c</sup>u yāti mil-lə-mibne betā. 3. <sup>3</sup>əto hālākā lə-miqne bə<sup>c</sup>irā. 4. Lā yəkélit li-mdān yātəhon. 5. Ləmā mənā<sup>c</sup>t yāti mil-lə-mište yāt mayyā? 6. Nəḥātu lə-Miṣráyim lə-miqne mekəlā tammān. 7. Yəkélit lə-miṭmar yāt bərah. 8. Šəbāqit yātāk lə-mittab hākā. 9. Lā yəlélit lə-mizban yāt karmā. 10. Nəpāqu lə-ma<sup>c</sup>bad qərābā <sup>c</sup>im malkā hāhu<sup>3</sup>. 11. <sup>c</sup>állit lə-betā lə-mittan yāt kaspā lə-<sup>3</sup>immā. 12. Yəteb tammān lə-miṭtar yāt qinyānā. 13. Wa-hwāh bə-mittəbeh tammān, u-tqep laḥdā bi-b<sup>c</sup>irā u-b-kaspā. 14. Wa-hwāh bə-mi<sup>c</sup>rəqah mil-ləwāt ba<sup>c</sup>lah, u-rhātāt lə-bet bərah.

- 1 לא יכילו למיחזי 2 מנעו יתי מלמבני ביתא 3 אתו הלכא למיקני בעירא 4 לא יכילית למדן  
 יתהון 5 למא מנעת יתי מלמישתי ית מא 6 נחתו למצרים למיקני מיכלא תמן 7 יכילת למישמר ית ברה  
 8 שבקית יתך למיתב הכא 9 לא יכילית למזבן ית כרמא 10 נפקו למעבר קרבא עם מלכא ההוא  
 11 עלית לביתא למיתן ית כספא לאימא 12 יתיב תמן למישר ית קנינא 13 והוה במיתביה תמן ותקיף  
 לחדא בבעירא ובכספא 14 והוה במיערקא מלות בעלה ורהשת לבית ברה

B.

- 1 לא יכילנא למדר תמן 2 לא יכיל למימני ית כוכביא 3 קריבו למיעל למצרים 4 שבק יתהון  
 לימתב לקרתהון 5 לא יכילו למיתב כחדא ארי נפישו לחדא 6 לא שבקו יתנא למישרי במישרא  
 ההוא 7 לא יכיל למיהפך ית קרתהון 8 קמו למיסר ית עולימא 9 מנע יתי מלמיפתח ית תרעא  
 10 שבק יתנא למיעבר ית ארעיה 11 קריבו לותנא למגור קים עימנא 12 לא יכילו למיחת למצרים  
 13 והוה במיסקיה ממצרים ונטל לדרומא דארעא 14 נפקו למיזל לארעא דכנען ואתו לארעא דכנען

## LESSON THIRTEEN

### 13.1 D (Pael) Verbs: the Perfect

All the verbs introduced up to this point have been G (Peal) verbs, consisting of the plain root plus the vowel pattern appropriate to the stem of the Perfect. There is a second type of verb, traditionally known as the Pael, characterized by the doubling of the middle radical. The Perfect of D verbs, as we shall designate them, is formed with the vowel pattern *qattel*. This is subject to modification with certain root types:

Sound roots:	פָּקִיד	<i>paqqed</i>	to command
	קָבִיל	<i>qabbel</i>	to receive
III-Guttural	שָׁבַח	<i>šabbah</i>	to praise
or III-r:	תָּבַר	<i>tabbar</i>	to break
III-Weak:	מָנִי	<i>manni</i>	to appoint
	שָׂוִי	<i>šawwi</i>	to place.

D verbs from roots II-Guttural are infrequent and usually have normal patterning, implying that the guttural was actually doubled (or, as the Hebrew grammars say, virtually doubled). Roots II-r are an exception: here one regularly finds simple -r- with the lengthening of the preceding -a- to -ā-:

בָּרֵךְ	<i>bārek</i>	to bless
קָרַב	<i>qāreb</i>	to bring near, offer
שָׂרִי	<i>šāri</i>	to begin.

Inflection of all these verbs in the Perfect is the same as that of a phonetically similar G verb; thus, e.g.,

(a) *qabbel* and *bārek* are inflected like *saleq*:

קָבִיל	<i>qabbel</i>	קָבִילוּ	<i>qabbīlu</i>	בָּרֵךְ	<i>bārek</i>	בָּרִיכוּ	<i>bārīku</i>
קָבִילָה	<i>qabbelat</i>	קָבִילָא	<i>qabbīlā</i>	בָּרֵכָה	<i>bārekat</i>	בָּרִיכָא	<i>bārīkā</i>
קָבִילָה	<i>qabbélit(ā)</i>	קָבִילֶתוֹן	<i>qabbeltun</i>	בָּרֵכָה	<i>bārekt(ā)</i>	בָּרִיכֶתוֹן	<i>bārektun</i>
קָבִילָה	<i>qabbélt</i>	קָבִילֶתִּי	<i>qabbeltin</i>	בָּרֵכָה	<i>bārekt</i>	בָּרִיכֶתִּי	<i>bārektin</i>
קָבִילִית	<i>qabbélit</i>	קָבִילְנָא	<i>qabbélnā</i>	בָּרֵכִית	<i>bārekit</i>	בָּרִיכְנָא	<i>bāreknā</i>

(b) *šabbah* and *tabbar* are inflected like *katab*:

שָׁבַח	<i>šabbah</i>	שָׁבְחוּ	<i>šabbáhu</i>
שָׁבְחָה	<i>šabbáhat</i>	שָׁבְחָה	<i>šabbáhā</i>

(c) *manni* and *šāri* are inflected like *ḥadi*:

מָנִי	<i>manni</i>	מָנִיאוּ	<i>manníʿu</i>
מָנִיאת	<i>manníʿat</i>	מָנִיאה	<i>manníʿa</i>
מָנִית	<i>mannít(ā)</i>	מָנִיתוֹן	<i>mannitun</i>
מָנִית	<i>mannit</i>	מָנִיתִי	<i>mannitin</i>
מָנִית	<i>mannít(i)</i>	מָנִינָא	<i>mannínā</i>

## 13.2 The Infinitive of D Verbs

The basic pattern of the D Infinitive is *qattālā*:

קָבֵל	<i>qabbēl</i> , inf.	קָבֵלָא	<i>qabbālā</i>
שָׁבַח	<i>šabbah</i> , inf.	שָׁבַחָא	<i>šabbāḥā</i>
בָּרַךְ	<i>bārek</i> , inf.	בָּרַךְא	<i>bārākā</i>
מָנִי	<i>manni</i> , inf.	מָנִיאָא	<i>mannāʿā</i>
שָׂרִי	<i>šāri</i> , inf.	שָׂרִיאָא	<i>šārāʿā</i>

When suffixes (with subject or object sense) are added to this form, or when the infinitive stands in construct relationship with a following noun (usually in a subject sense), the final *-ā* is replaced by *-ut-*:

קָבֵלְלוּתִי	<i>qabbāluti</i>	my receiving
הָבֵלְלוּת יי	<i>ḥabbālut Yy</i>	the Lord's destroying.

(A rare alternate form of the D infinitive is *qattole*.)

## Vocabulary 13

## Verbs:

בָּרַךְ	<i>bārek</i> D to bless.
זָבַח	<i>zabben</i> D to sell.
הָבֵל	<i>ḥabbēl</i> D to destroy
מָלַל	<i>mallel</i> D to speak (with: <i>im</i> ).
שָׁלַל	<i>šalli</i> D to pray.
קָבֵל	<i>qabbēl</i> D to receive; <i>qabbēl lə-memar X</i> : to heed, obey X; <i>qabbēl šəlotā</i> : to hear a prayer; <i>qabbēl min</i> : to obey.
קָרֵב	<i>qāreb</i> D to bring, present, offer.
שָׁבַח	<i>šabbah</i> D to praise.
שָׂוִי	<i>šawwi</i> D to put, place, set, set up, make.
שָׂרִי	<i>šāri</i> D to begin (+ inf. or participle).
תָּרַק	<i>tārek</i> D to drive out, expel.

## Nouns:

בִּרְכָּא	<i>birkātā</i> (pl. <i>-ātā</i> ) blessing.
שְׁלוֹתָא	<i>šəlotā</i> prayer.
קוֹרְבָּנָא	<i>qurbānā</i> (pl. <i>-ayyā</i> ) offering.

## Prepositions:

לְקָדְמוֹת	<i>lə-qaddāmut</i> (out) to meet.
מִסְטָר	<i>mis-səṭar</i> from beside.

*Exercises*

A

1. Qabbélat læ-memar ba<sup>c</sup>lah. 2. <sup>c</sup>al mā habbeltun yāt bāttānā? 3. Mallélit <sup>c</sup>immeh tammān.
4. Bə-yad man zabbínu yāt <sup>c</sup>ulemā? 5. Šabbáhu yāt <sup>3</sup>ittotā læ-malkā. 6. Bārek yāt bənóhi. 7. Qārību yāt qurbānehon. 8. Šawwí<sup>3</sup>u yāteh malkā <sup>c</sup>əlehon. 9. Lā qabbel Yy yāt qurbāneh.
10. Šalli tammān bi-šmā da-Yy.

- 1 קבילת למימר בעלה 2 על מא חבילתון ית בהנא 3 מלילית עמיה תמן 4 ביד מן זבינו ית עוליהא
- 5 שבחו ית איתתא למלכא 6 בריך ית בנוהי 7 קריבו ית קורבניהון 8 שויאו יתיה מלכא עליהון 9 לא
- קביל יי ית קורבניה 10 צלי תמן בשמא דיי

B.

- 1 אן מלילת עים ברתין 2 תריך יתהון מסטר בירא 3 על מא לא שבחתון יתיה 4 קבילו מן אמחון
- 5 שויאת ית לחמא קדם בנהא 6 חביל יי ית קרוי מישרא 7 קריבת ית ברה להיכלא 8 זבינא ית
- בעירנא 9 למא לא בריכת ית ברך 10 לא קביל יי ית צלותיה

C.

1. Nəpaq Yişhāq læ-šallā<sup>3</sup>ā bə-ḥaqlā. 2. <sup>3</sup>əzal nəbiyā læ-qaddāmut malkā. 3. Dā birkotā d-ihab læ-<sup>c</sup>ammeh. 4. Wə-qabbel yāt šəlotah də-<sup>3</sup>amtā. 5. Lā qabbīlu <sup>c</sup>ammā læ-memar nəbiyā.
6. Šārī<sup>3</sup>u læ-mibne madbəḥā. 7. <sup>3</sup>illen mille šəlotā də-šalli bə-yomā hāhu<sup>3</sup>. 8. Məná<sup>c</sup>it yātəhon mil-lə-ḥabbālā yāt qartānā. 9. Tārékit yāt gabrā mil-ləwāti. 10. Lā yəkīlu læ-tārākuteh. 11. Wa-hwāh bātar də-bārek yātəhon, u-mit.

- 1 נפק יצחק לצלעה בחקלא 2 אזל נביא לקדמות מלכא 3 דא בירכתא דיהב לעמיה 4 וקביל ית
- צלוחא דאמתא 5 לא קבילו עמא למימר נביא 6 שריאו למבני מדבחה 7 אילין מילי צלוחא דצלי
- ביומא ההוא 8 מנעית יתהון מלחבלא ית קרתנא 9 תריכית ית נברא מלוחי 10 לא יכילו לתרכותיה
- 11 והוא בתר דברין יתהון ומית

D.

- 1 שרא תמן קדם חבלות יי ית קירויא האינין 2 שריחי למללא עמהון 3 נשלית ית כספא ושוית יתיה
- בביתי 4 נחית לקדמותנא 5 שריאו למפרס ית משכניהון 6 שרי למשרי בין טורא ובין נהרא 7 למא לא
- קבילת ית צלוחא דעבדך 8 למא נסיבת ית ברכתי 9 שבק יתהון למתב בסטר חקליה 10 נסיבו ית
- קיננא וזבינו יתיה למצראי

## LESSON FOURTEEN

### 14.1 C (Aphel) Verbs: the Perfect

A third type of verb is characterized in the Perfect by a prefixed <sup>ʔ</sup>*a*-. These verbs, traditionally known as Aphel verbs, usually stand in a causative (hence C) relationship to a corresponding G verb (if it is attested); e.g., G פָּלַח *palah* to serve → C אָפֵלַח <sup>ʔ</sup>*aplah* to cause to serve, reduce to servitude. Transitive G verbs may thus become doubly transitive C verbs, requiring two direct objects. In practice, however, this is not too common, the C verb being construed usually as singly transitive. Various idiomatic uses will be indicated in the vocabularies as required.

The basic pattern of the C Perfect is <sup>ʔ</sup>*aqtel*:

אָפֵרֵשׁ <sup>ʔ</sup>*apreš* to divide

אָלְבֵשׁ <sup>ʔ</sup>*albeš* to clothe.

As in D verbs, roots III-Guttural or III-*r* have -*a*- instead of -*e*- in the second syllable:

אָפִלַח <sup>ʔ</sup>*aplah* to subject

אָמַטַר <sup>ʔ</sup>*amtar* to cause rain to fall.

C verbs from roots III-Weak have final -*i*:

אָחַזִּי <sup>ʔ</sup>*aḥzi* to show

אָלוֹי <sup>ʔ</sup>*alwi* to accompany.

Inflection of these three types is exactly as expected from G and D parallels:

<sup>ʔ</sup>*apreš*, <sup>ʔ</sup>*apréšat*, <sup>ʔ</sup>*apréšt(ā)*, ...; <sup>ʔ</sup>*aprišu*, <sup>ʔ</sup>*aprišā*, <sup>ʔ</sup>*apreštun*, ...

<sup>ʔ</sup>*aplah*, <sup>ʔ</sup>*apláhat*, <sup>ʔ</sup>*apláht(ā)*, ...; <sup>ʔ</sup>*apláhu*, <sup>ʔ</sup>*apláhā*, <sup>ʔ</sup>*aplah̄tun*, ...

<sup>ʔ</sup>*aḥzi*, <sup>ʔ</sup>*aḥzíʔat*, <sup>ʔ</sup>*aḥzít(ā)*, ...; <sup>ʔ</sup>*aḥzítu*, <sup>ʔ</sup>*aḥzíʔā*, <sup>ʔ</sup>*aḥzitun*, ....

### 14.2 C Verbs: the Infinitive

The basic form of the C Infinitive is <sup>ʔ</sup>*aqtālā*:

אָפֵרֵשׁ <sup>ʔ</sup>*aprāšā*      אָפִלַח <sup>ʔ</sup>*aplāhā*      אָחַזִּי <sup>ʔ</sup>*aḥzāʔā*.

As in the D infinitive, construct forms and presuffixal forms require -*ut*- in the place of the final -*ā*: e.g., אָפֵרֵשׁוּתִי <sup>ʔ</sup>*aprāšuteh*; אָפִלַחוּתִי <sup>ʔ</sup>*aplāhuti*.

### 14.3 The Interrogative הֵּ *hə*-

Clauses may be converted to question form by prefixing the particle הֵּ *hə*-. Combinatory rules:

- (a) *ha*- before consonant + *a*; loss of *a* except after Gutturals;
- (b) *hə*- elsewhere.



14.4 The Inflection of אָב <sup>ʾab</sup> and אָח <sup>ʾah</sup>

The nouns אָב <sup>ʾab</sup> father and אָח <sup>ʾah</sup> brother have the following singular forms with the pronominal suffixes:

אָבִי <sup>ʾabbā</sup>	אָבִנָּה <sup>ʾabúnā</sup>	אָחִי <sup>ʾaḥi</sup>
אָבוֹךְ <sup>ʾabuk</sup>	אָבוֹכֶנּוּ <sup>ʾabukon</sup>	אָחוֹךְ <sup>ʾaḥuk</sup>
אָבוּיִךְ <sup>ʾabúyik</sup>	אָבוּכֶנּוּ <sup>ʾabuken</sup>	אָחוּיִךְ <sup>ʾaḥúyik</sup>
אָבוּחִי <sup>ʾabúhi</sup>	אָבוּחוֹן <sup>ʾabuhon</sup>	etc.
אָבוּחָא <sup>ʾabúhā</sup>	אָבוּחֵן <sup>ʾabuhen</sup>	

The construct form of these two nouns is not normally used; 'the father of Abraham', for example, is expressed as אָבוּחִי דִּאֲבְרָהָם <sup>ʾabúhi da-ʾabrāhām</sup>, using the construction mentioned in §9.4; this same construction is also used for אָח <sup>ʾah</sup>. The plural of אָב <sup>ʾab</sup> is אָבְהָתָא <sup>ʾabāhātā</sup>, inflected normally. The plural of אָח <sup>ʾah</sup> is אָחַיָּא <sup>ʾaḥayyā</sup> (with virtually doubled *h*); it shows the same irregularities with pronominal suffixes as are found in Hebrew:

אָחִי <sup>ʾaḥay</sup>	אָחִנָּה <sup>ʾaḥánā</sup>
אָחִיךְ <sup>ʾaḥāk</sup>	אָחִיכֶנּוּ <sup>ʾaḥekon</sup>
אָחִיךְ <sup>ʾaḥak</sup>	אָחִיכֶנּוּ <sup>ʾaḥeken</sup>
אָחוּחִי <sup>ʾaḥóhi</sup>	אָחוּחוֹן <sup>ʾaḥehon</sup>
אָחִיחָא <sup>ʾaḥáhā</sup>	אָחִיחֵן <sup>ʾaḥehen</sup>

## Vocabulary 14

## Verbs:

- אָחִזִּי <sup>ʾaḥzi</sup> C to show, cause to see.  
 אָחֲסֵן <sup>ʾahsen</sup> C to take possession of (usually: the land); to bequeath, hand on (x to y: *yāt x lə-y* or *yāt y yāt x*).  
 אָלוּי <sup>ʾalwi</sup> C to accompany.  
 אָעָבֵר <sup>ʾa<sup>c</sup>bar</sup> C to lead/take across.  
 אָפְרֵשׁ <sup>ʾapreš</sup> C to divide, separate.  
 אָפְלַח <sup>ʾaplah</sup> C to subject, reduce to servitude.  
 אָקְדִים <sup>ʾaqdem</sup> C to do something early or first (usually + *bə-šaprā*, followed by a second coordinate verb: e.g., וָאֶקְדִים בְּצַפְרָא וְנָפַק *wə-ʾaqdem bə-šaprā u-npaq* and he went forth early in the morning); the verb alone may mean 'to go early'.  
 אָשְׁכַּח <sup>ʾaškah</sup> C to find, come upon.  
 אָשְׁקִי <sup>ʾašqi</sup> C to cause to drink; to water (e.g., animals).  
 אָטֵא <sup>tə<sup>c</sup>ā</sup> G to wander, go astray; אָטֵא <sup>ʾat<sup>c</sup>i</sup> C to lead astray.

## Nouns:

- אָחְסָנְתָא <sup>ʾahsānətā</sup> possession, inheritance.  
 חָמְרָא <sup>hamrā</sup> wine.

- חֹשֶׁכָּה *ḥəṣokā* darkness.  
 יָמָמָה *yəməmə* daylight.  
 נְהוֹרָה *nəhorā* light.

### Exercises

A.

1. Rədap batar ʔəbúhi. 2. ha-ʔəkalt yāt mekal ʔəḥúyik? 3. Nəṭáru yāt dəhab ʔəbuhon. 4. Rəḥátat lə-qaddāmut ʔəbúhā. 5. ʔillen pitgāme ʔəbahātānā.

- 1 רֹדֵף בְּתֵר אֲבוּהִי 2 הֶאֱכַלְתָּ יֵת מִיכָל אֲחוּיִךְ 3 נִשְׁרִי יֵת דֶּהֱב אֲבוּהוֹן 4 רֶחֶטְתָּ לְקַדְמוֹת אֲבוּהִי  
 5 אִילִין פִּתְגָמֵי אֲבִהֶתָנָא

B.

- 1 מסרו ית אחוהון 2 גורית קים עם אחוהי 3 השבקתון ית אחוכון 4 דחילית לחדא מן קדם אחי  
 5 למא קשלת ית בר אחוהי דאבוך

C.

1. ʔəténā lə-ʔəḥsānā yāt ʔarʿā. 2. ʔaqdímu wa-ʔəzálu lə-hekəḷā. 3. ʔapreš Yy ben ḥəṣokā u-ben nəhorā. 4. ʔapláḥu Mišrāʔe yāt bəne Yiśrāʔel. 5. Lā yəkélit lə-ʔəškāḥā yāt ḥamrā. 6. ʔaʿbar yāt ʿammā yāt nahrā. 7. ʔəḥzi yāteh yāt kokəbe šəmayyā. 8. ʔalwíʔu yātəhon ʿad nahrā. 9. Qəṛā Yy li-nhorā yəməmə wə-la-ḥəṣokā qəṛā leləyā. 10. ʔəšqíʔā yāt ʔəbuhon yāt ḥamrā. 11. ʔəʿāt ʔamtah bə-madbəṛā. 12. Ləmə ʔaʿit yāt ʿammi? 13. ʔaqdémit bə-šaprā u-mallélit ʿim ʔabbā.

- 1 אֲתִינָא לְאַחְסָנָא יֵת אֲרַעָא 2 אֶקְדִּימוּ וְאֶזְלוּ לְהִכְלָא 3 אֶפְרִישׁ יִי בִין חֹשֶׁכָּה וּבִין נְהוֹרָא 4 אֶפְלָחוּ  
 מִצְרָאֵי יֵת בְּנֵי יִשְׂרָאֵל 5 לֹא יִכְלִית לְאַשְׁכְּחָא יֵת חֲמְרָא 6 אַעְבֵּר יֵת עֲמָא יֵת נְהֻרָא 7 אֲחוּיִ יֵתִיה  
 יֵת כּוֹכְבֵי שְׁמַיָּא 8 אֲלוּיָאוּ יֵתְהוֹן עַד נְהֻרָא 9 קְרָא יִי לְנְהוֹרָא יִמָּמָה וְלְחֹשֶׁכָּה קְרָא לִילִיָּא 10 אֶשְׁקִיָּה  
 יֵת אֲבוּהִין יֵת חֲמְרָא 11 שְׁעַת אֲמַתָּה בְּמַדְבְּרָא 12 לִמָּא אֲשַׁעִית יֵת עָמִי 13 אֶקְדִּימִית בְּצַפְרָא וּמַלְלִית  
 עִם אֲבָא

D.

- 1 למא חבילתון ית אחסנת אבוכון 2 זבינית ית חמרא הדין לאחוך 3 לא יכילו למעבר ית נהרא  
 בחשוכא 4 מן אעבר יתכון בארעא 5 למא אפלחתון ית עמיה 6 שריאו לאשקאה ית גמליהון  
 7 אשכחנא ית מדבחא דשוי תמן 8 אשמע יתהון ית מילי ברכתיה 9 על מא לא קריבתון ית קורבנכון  
 10 ודא צלותא דצלי מלכא ביומא ההוא 11 לא שבק יתנא לאלואותכון 12 מנעו יתי מלאשקאה ית עני

## LESSON FIFTEEN

### 15.1 C Verbs: the Perfect (continued)

Further modifications for various root types:

- (a) Verbs from roots I-*n* show regular assimilation of the *n*:

G נָפַק *napaq* → C אָפֵיק <sup>ʔ</sup>*appeq* to bring/lead/take forth.

Also to this group belongs

G סָלַק *saleq* → C אָסֵיק <sup>ʔ</sup>*asseq* to lead/bring/take up.

The C verb corresponding to G נָחַת *nəḥat* (with II-Gutt.) has alternate forms:

C אָחִית <sup>ʔ</sup>*aḥet* (with *h* virtually doubled) or C אָחִית <sup>ʔ</sup>*aḥet* (inflected like the following type) to bring/lead/take down.

- (b) C verbs from Hollow roots have the following forms:

G מָיַת *mit* → C אָמִית <sup>ʔ</sup>*amet* to put to death, kill;

G קָם *qām* → C אָקִים <sup>ʔ</sup>*aqem* to establish;

G תָּבַח *tāb* → C אָתִיב <sup>ʔ</sup>*ateb* to bring/lead/take back.

- (c) C verbs from most roots I-<sup>ʔ</sup> and I-*y* have initial <sup>ʔ</sup>*o*-:

G אָכַל <sup>ʔ</sup>*akal* → C אוֹכֵל <sup>ʔ</sup>*okel* to feed, cause to eat;

G יָתַב <sup>ʔ</sup>*yateb* → C אוֹתֵב <sup>ʔ</sup>*oteb* to cause to dwell, settle.

The C verb corresponding to G יָדַע <sup>ʔ</sup>*yada*<sup>c</sup> is regularly הוֹדִיעַ <sup>ʔ</sup>*hoda*<sup>c</sup> (to inform, cause to know), but אוֹדַע <sup>ʔ</sup>*oda*<sup>c</sup> is also found.

From a root I-*y* and III-Weak there is אוֹחִי <sup>ʔ</sup>*ohi* to hurry, hasten.

The C verb corresponding to G אָתָּא <sup>ʔ</sup>*atā* varies in form from text to text: אָיְתִי <sup>ʔ</sup>*ayti* or אֵיְתִי <sup>ʔ</sup>*eti* to bring.

- (d) The C verb corresponding to G עָל <sup>ʔ</sup>*al* (to enter) varies between אָעֵל <sup>ʔ</sup>*a<sup>c</sup>el* (with <sup>c</sup> virtually doubled) and אַעֵל <sup>ʔ</sup>*a<sup>c</sup>el* (Hollow root type).

None of these forms offers any difficulty in inflection, which is determined by the final stem syllable:

like <sup>ʔ</sup>*apreš*: <sup>ʔ</sup>*apreq*, <sup>ʔ</sup>*asseq*, <sup>ʔ</sup>*aḥet*/<sup>ʔ</sup>*aḥet*, <sup>ʔ</sup>*amet*, <sup>ʔ</sup>*aqem*, <sup>ʔ</sup>*ateb*, <sup>ʔ</sup>*oteb*, <sup>ʔ</sup>*okel*, <sup>ʔ</sup>*a<sup>c</sup>ell*/<sup>ʔ</sup>*a<sup>c</sup>el*;

like <sup>ʔ</sup>*aplah*: <sup>ʔ</sup>*hoda*<sup>c</sup>/<sup>ʔ</sup>*oda*<sup>c</sup>;

like <sup>ʔ</sup>*aḥzi*: <sup>ʔ</sup>*ohi*, <sup>ʔ</sup>*aytil*/<sup>ʔ</sup>*eti*.

The infinitives of the preceding types are as follows:

אָפֿיק <sup>ʔ</sup> appeq	אָפֿקָא <sup>ʔ</sup> appāqā	אָדע <sup>ʔ</sup> oda <sup>c</sup>	אָדעָא <sup>ʔ</sup> odā <sup>c</sup> ā
אָסֿיק <sup>ʔ</sup> asseq	אָסֿקָא <sup>ʔ</sup> assāqā	אָהֿי <sup>ʔ</sup> ohi	אָהֿקָא <sup>ʔ</sup> ohā <sup>c</sup> ā
אָהֿית <sup>ʔ</sup> aḥet	אָהֿקָא <sup>ʔ</sup> aḥāqā	אָיֿתִי <sup>ʔ</sup> ayti	אָיֿקָא <sup>ʔ</sup> ayī <sup>c</sup> ā
אָמֿית <sup>ʔ</sup> amet	אָמֿקָא <sup>ʔ</sup> amāqā	אָוֿתִּיב <sup>ʔ</sup> oteb	אָוֿקָא <sup>ʔ</sup> otābā
אָקֿים <sup>ʔ</sup> aqem	אָקֿמָא <sup>ʔ</sup> aqāmā	אָוֿקֿל <sup>ʔ</sup> okel	אָוֿקָלָא <sup>ʔ</sup> okālā
אָתֿיב <sup>ʔ</sup> ateb	אָתֿקָא <sup>ʔ</sup> atāqā	אָעֿל <sup>ʔ</sup> a <sup>c</sup> el	אָעֿלָא <sup>ʔ</sup> a <sup>c</sup> ālā

### Vocabulary 15

Verbs:

- אָיֿתִי <sup>ʔ</sup>ayti C to bring; to cause to come.  
 הָוֿדע <sup>ʔ</sup>hoda<sup>c</sup> C to inform (someone: yāt) of/about (something: yāt).  
 אָוֿהֿי <sup>ʔ</sup>ohi C to hurry, go hurriedly; to hurry (to do: lə- + infinitive).  
 אָוֿתִּיב <sup>ʔ</sup>oteb C to cause to settle.  
 אָמֿית <sup>ʔ</sup>amet C to cause to die, put to death.  
 אָהֿית <sup>ʔ</sup>aḥet/<sup>ʔ</sup>aḥet C to bring/lead/send down.  
 אָפֿיק <sup>ʔ</sup>appeq C to bring/lead/send forth; to produce.  
 אָסֿיק <sup>ʔ</sup>asseq C to bring/lead/send up.  
 אָעֿל <sup>ʔ</sup>a<sup>c</sup>el C to bring/lead/take in; to cause to enter.  
 אָקֿים <sup>ʔ</sup>aqem C to set up, establish; to cause to stand, station.  
 אָתֿיב <sup>ʔ</sup>ateb C to bring/lead/send back; to answer (a person: yāt).

Nouns:

- אָוֿגָדָא <sup>ʔ</sup>izgaddā (pl. -ayyā) (ordinary) messenger.  
 מַכֿתָּשָׁא <sup>ʔ</sup>maktāšā (cst. maktāš; pl. -ayyā) plague, affliction.  
 מַלְאָכָא <sup>ʔ</sup>mal<sup>ʔ</sup>akā (pl. -ayyā) angel, divine messenger.

### Exercises

A.

1. <sup>ʔ</sup>appíqu yāteh lə-mib-bārā lə-qartā wa-<sup>ʔ</sup>əmítu yāteh tammān. 2. Wa-<sup>ʔ</sup>aqem yāt gubrayyā tammān lə-mittar yāt qinyānā. 3. Wa-hwāh bātar di-tqep kapnā, wə-<sup>ʔ</sup>aḥet yāt bənóhi lə-Miṣráyim lə-mizban mekəlā mit-tammān. 4. Wa-<sup>ʔ</sup>ateb yāt <sup>ʔ</sup>əbúhi wa-<sup>ʔ</sup>amar: Lā <sup>ʔ</sup>aṭ<sup>c</sup>íti yāt <sup>ʔ</sup>aḥay. 5. Wa-<sup>ʔ</sup>etíbā yāt bənehen lə-qartā. 6. <sup>ʔ</sup>asseq Yy yātánā me-<sup>ʔ</sup>ar<sup>c</sup>ā də-Miṣráyim wə-<sup>ʔ</sup>oteb yātánā bə-<sup>ʔ</sup>ar<sup>c</sup>ā hādā. 7. <sup>ʔ</sup>ohi <sup>ʔ</sup>izgaddā lə-hodā<sup>c</sup>ā yāt malkā yāt pitgāmā hāden. 8. ləmə <sup>ʔ</sup>aytitun yāt maktāšā hāden <sup>c</sup>əlānā? 9. <sup>ʔ</sup>a<sup>c</sup>el yātəhon lə-hekəlā wa-<sup>ʔ</sup>aqem yātəhon qədām malkā. 10. <sup>ʔ</sup>ohí<sup>ʔ</sup>at <sup>ʔ</sup>ittateh lə-ma<sup>c</sup>bad yāt mekəlā. 11. Dānu yāt <sup>c</sup>ulemā wa-<sup>ʔ</sup>əmítu yāteh. 12. <sup>ʔ</sup>appéqit yāt <sup>c</sup>abdi mib-betā. 13. Ləmə <sup>ʔ</sup>a<sup>c</sup>eltun yāt <sup>ʔ</sup>izgaddayyā hā<sup>ʔ</sup>illen lə-qartānā? 14. <sup>ʔ</sup>oteb yāt <sup>c</sup>ammā bə-qirwe mešərā. 15. <sup>ʔ</sup>ohit lə-mezal lə-mib-bārā lə-qaddāmutəhon. 16. Yəhábit ləkon yāt <sup>ʔ</sup>ar<sup>c</sup>ā hādā lə-<sup>ʔ</sup>aḥsānutah. 17. Šəma<sup>c</sup> yāt pitgāmay wə-lā <sup>ʔ</sup>ateb yāti. 18. <sup>ʔ</sup>aqem Yy yāt qəyāmā hāden <sup>c</sup>immānā wə-<sup>c</sup>im bənánā. 19. <sup>ʔ</sup>aqdémat bə-šaprā wə-<sup>ʔ</sup>ohí<sup>ʔ</sup>at lə-<sup>ʔ</sup>aškāhā yāt ba<sup>c</sup>lah. 20. Wa-hwāh kad təqep maktāšā u-mítu kol <sup>c</sup>ammā.

1 אָפֿיקן יִתִּיה לַמִּבְרָא לְקִרְחָא וְאִמִּיתוּ יִתִּיה תִּמֶן 2 וְאָקִים יִת גּוֹבֵרִיא תִמֶן לַמִּשְׁר יִת קִנְיָנָא 3 וְהוּהּ בִּתְר  
 דִּתְקִיף כִּפְנָא וְאַחִית יִת בְּנוּהִי לַמִּצְרִים לַמּוֹכֵן מִיכְלָא מִתִּמֶן 4 וְאַתִּיב יִת אֲבוּהִי וְאָמַר לֹא אֶשְׁעִיתִי יִת אֲחִי  
 5 וְאַתִּיבָא יִת בְּנִיהִין לְקִרְחָא 6 אָסִיק יִי יִחְנָא מֶאֲרַעָא דַּמִּצְרִים וְאַתִּיב יִחְנָא בֶּאֲרַעָא 7 אוּחִי אוּגְדָא  
 לַהוּדְעָא יִת מֶלְכָא יִת פִּתְנָמָא הֵדִין 8 לֵמָּא אִיתִיתוּן יִת מִכְתָּשָׁא הֵדִין עֲלֵנָא 9 אָעִיל יִתְהוּן לַהִיכְלָא  
 וְאָקִים יִתְהוּן קֶדָם מֶלְכָא 10 אוּחִיאַת אֶתְתִּיה לַמַּעֲבָד יִת מִיכְלָא 11 דְּנִי יִת עוֹלִימָא וְאִמִּיתוּ יִתִּיה  
 12 אָפִיקִית יִת עֲבָדֵי מִבִּיחָא 13 לֵמָּא אָעִילְתוּן יִת אוּגְדָא הָאִילִין לְקִרְחָנָא 14 אוּתִיב יִת עֲמָא בִּקְרוּי  
 מִישְׁרָא 15 אוּחִית לַמִּזֹּל לַמִּבְרָא לְקִדְמוֹתְהוּן 16 יִהְיִית לִכּוֹן יִת אֶרְעָא הִדָּא לַאֲחֻסְנוֹתָהּ 17 שְׁמַע יִת  
 פִּתְנָמִי וְלֹא אֶתִיב יִתִּי 18 אָקִים יִי יִת קִימָא הֵדִין עֲמָנָא וְעַם בְּנָנָא 19 אָקְדִימָת בְּצַפְרָא וְאוּחִיאַת לַאֲשַׁכָּחָא  
 יִת בַּעֲלָהּ 20 וְהוּהּ כֹּד תְּקִיף מִכְתָּשָׁא וְאִמִּיתוּ כָּל עֲמָא

B.

1 אִיתִיאוּ יִת חֲמֵרָא הֵדִין מִדְּרוּמָא 2 וְאִלּוּיָאוּ יִתִּיה מִלֵּאכִיא לַמִּבְרָא לְקִרְחָא 3 סִיב לַחְדָּא וְלֹא יִכִּיל  
 לַאֲוֹחָא 4 אָסִיקן יִתִּיה מִתְּמֶן עִם אַחוּהִי 5 לֵמָּא אִמִּית יִת אוּגְדִי מֶלְכָא הֵהוּא

## LESSON SIXTEEN

### 16.1 The Absolute State

Summary table of nouns states:

		MASCULINE	FEMININE	FEM. ABSTRACT
SINGULAR	Absolute	פִּתְגָּם <i>pitgām</i>	מַלְכָּא <i>malkā</i>	מַלְכוּ <i>malku</i>
	Construct	פִּתְגָּם <i>pitgām</i>	מַלְכָּת <i>malkat</i>	מַלְכוּת <i>malkut</i>
	Emphatic	פִּתְגָּמָא <i>pitgāmā</i>	מַלְכָּתָא <i>malkatā</i>	מַלְכוּתָא <i>malkutā</i>
PLURAL	Absolute	פִּתְגָּמִין <i>pitgāmin</i>	מַלְכָּן <i>malkān</i>	
	Construct	פִּתְגָּמֵי <i>pitgāme</i>	מַלְכָּת <i>malkāt</i>	
	Emphatic	פִּתְגָּמַיָּא <i>pitgāmayyā</i>	מַלְכָּתָא <i>malkātā</i>	

Note the following features of the form of the absolute state:

Masc. sing: the *-ā* of the emphatic form is dropped. The absolute form is therefore identical to the construct form, including the irregularities discussed in §9.3.

Masc. pl.: the *-ayyā* of the emphatic form is replaced by *-in*.

Fem. sing.: the *-(ə)tā* of the emphatic is replaced by *-ā*. Feminine nouns in *-utā*, *-itā*, and *-otā* simply drop the *-tā*: מַלְכוּתָא *malkutā* → מַלְכוּ *malku*; שְׁלוּתָא *šəlotā* → שְׁלוּ *šəlo*. Cf. the forms אִתְּוּ *ʾittu* and אִמְחוּ *ʾamhu* already introduced.

Fem. pl.: the *-ātā* of the emphatic form is replaced by *-ān*.

The distinction between the use of the emphatic and absolute forms is a difficult problem. In general, the following rules will account for the vast majority of occurrences:

(a) In the plural, emphatic and absolute correspond to definite and indefinite respectively in English: פִּתְגָּמַיָּא *pitgāmayyā* the words; פִּתְגָּמִין *pitgāmin* words.

(b) In the singular the situation is much more complicated:

(1) Collective nouns, singular in form but plural in meaning, imitate the use of the plural: עַמָּא *ʿammā* the people, the nation; עַם *ʿam* a people, a nation.

(2) Nouns used in a generic sense usually occur only in the emphatic form: נְהוֹרָא *nəhorā* light; חֶשְׁכָּא *ħəšokā* darkness.

(3) Otherwise—and this includes the majority of nouns—the emphatic form is used for both the definite and the indefinite noun, providing that by indefinite we mean ‘a single, specific, previously unmentioned x’. Thus, פִּתְגָּמָא *pitgāmā* the word, a word; מִדְּבָחָא *madbəḥā* the altar, an altar.

But the absolute form may also be used for the indefinite, especially if the sense is ‘any, any . . . at all’. It thus tends to occur commonly with certain classes of words (e.g., גָּבַר *gəbar* any man = anyone) and in certain types of constructions, especially

negations and adverbial phrases (e.g., בְּצִלוֹ *bi-šlo* in prayer).

The foregoing rules are subject to some exceptions, usually idiomatic with given lexical items. Also, the distinction between the generic and collective uses of a noun is often blurred, with resulting inconsistency in usage.

### 15.2 The Cardinal Numbers (1–10)

The cardinal numbers from one to ten have separate forms for modifying masculine and feminine nouns:

	with masculine nouns	with feminine nouns
one	חֶדֶד <i>ḥad</i>	חֶדָּה <i>ḥadā</i>
two	תְּרִין <i>təren</i>	תְּרִיתִין <i>tarten</i>
three	תְּלָתָה <i>təlātāh</i>	תְּלָתִי <i>təlat</i>
four	אַרְבָּעָה <i>ʿarbāʿāh</i>	אַרְבָּעָה <i>ʿarbaʿ</i>
five	חֲמִשָּׁה <i>ḥamšāh</i>	חֲמִישׁ <i>ḥameš</i>
six	שִׁטָּה <i>šittāh</i>	שֵׁת <i>šet</i>
seven	שִׁבְעָה/שִׁבְעָה <i>šabʿāh/šibʿāh</i>	שִׁבְעָה <i>šabaʿ</i>
eight	תְּמָנִיָּה <i>təmanəyāh</i>	תְּמָנִי <i>təmanē</i>
nine	תִּשְׁעָה <i>tišʿāh</i>	תִּשְׁעָה <i>təšaʿ</i>
ten	עֶסְרָה <i>ʿasrāh</i>	עֶסֶר <i>ʿasar</i>

The forms which modify masc. nouns are normally spelled with final ה (rather than א), a relic of an older orthography. The numbers from 'two' onward are usually followed by the absolute plural form of the noun: חֲמִשָּׁה גְּבָרִין *ḥamšāh gabrin* five men; חֲמִישׁ נָשִׁין *ḥameš našin* five women; חֲמִישׁ תּוֹרָן *ḥameš torān* five cows. The emphatic form is used, however, when a definite sense is required: חֲמִשָּׁה גְּבָרִים *ḥamšāh gabrayyā* the five men; חֲמִישׁ נָשִׁים *ḥameš našayyā* the five women. The number 'one' follows its noun, which usually stands in the *emphatic* form: קָרְתָּא חֶדָּה *qartā ḥadā* one city; גַּמְלָא חֶדֶד *gamlā ḥad* one camel. The absolute form of the noun is occasionally also found.

## Vocabulary 16

Verb:

יָלִיד *yaled* (infin. מֵלִיד *melad*) G to bear (a child); אִילִיד *ʿoled* C to beget.

Noun:

שָׁטָא *šattā* (f.; pl. שָׁנַיָּא *šanayyā*) year.

## Exercises

A.

1 שתא חדא 2 ברא חד וברתא חדא 3 תרין אוגדין 4 תרתין קרוין 5 שבעה מכחשין 6 תלתא מלאכין  
7 תרין נהורין 8 תמניה אחין 9 תרתין ברכין 10 תלת ביריא 11 ארבעה יומין 12 עסרה כוכבין

13 חמשה חקלין 14 חמשה עולימין 15 חמיש עולימין 16 שבע נשין 17 תבני שנין 18 תשע תורין  
19 שיתיה שמהן 20 שית אתנן

## B.

1. Həwo lə-<sup>3</sup>abrām <sup>c</sup>ān wə-torin wa-ḥmārin wə-<sup>c</sup>abdin wə-<sup>3</sup>amhān wa-<sup>3</sup>etānān wə-gamlin.
2. Šəlah ləwāteh <sup>3</sup>izgaddin. 3. <sup>3</sup>oled bənin u-bnān. 4. Lā <sup>3</sup>əmītu gəbar bə-šattā hāhi<sup>3</sup>. 5. Lā <sup>3</sup>əmārit leh pitgāmā ḥad. 6. <sup>3</sup>əqīmu gabrin <sup>c</sup>əlōhi lə-mittar yāteh. 7. Šəlah maktāšin <sup>c</sup>əlehon.
8. Hədi kad ḥəzā yāt bərə d-ilədat leh <sup>3</sup>ittəteh. 9. <sup>3</sup>aytit leh <sup>c</sup>abdin wə-gamlin. 10. <sup>3</sup>aḥet tərən <sup>c</sup>ulemin lə-nahrā la-<sup>3</sup>etābā mayyā mit-tammān. 11. <sup>3</sup>apreš benānā u-benehon, wə-<sup>3</sup>oteb yātəhon tammān. 12. Məna<sup>c</sup> yātəhon mil-lə-qārābā qurbānin. 13. Habbəlānā yāt ḥəmeš qirwayyā. 14. Zabbénit tərən torin la-<sup>3</sup>əḥūhi da-<sup>3</sup>əbūhi. 15. Bəno tammān təlātāh madbəhin. 16. Yətibu tammān <sup>c</sup>əsar šənin.

- 1 הו לאברם ען ותורין וחמרין ועבדין ואמהן ואתנן וגמלין 2 שלח לוֹתִיָּה אוגדין 3 אוֹלִיד בנין ובנן 4 לא  
אמיתו גבר בשִׁתָּא הִּהִיא 5 לא אמרית ליה פתגמא חד 6 אקִימו גברין עלוהי למיטָר יִתִּיה 7 שלח  
מכתשין עליהון 8 חדי כד חזא ית ברא דיִלִידָת ליה אתִתִּיה 9 אִיתִית ליה עבדין וגמלין 10 אִחִית תִּרִין  
עולימין לנהרא לאִתְבָּא מִיָּא מִתְמָן 11 אפריש בינָא וביניהון ואוֹתִיב יתהון חֲמֵן 12 מִנֵּע יתהין מלקרבא  
קורבנין 13 חבילנא ית חמיש קרִיָּא 14 זבִינִית תִּרִין תורין לאִחוּהי דאִבוּהי 15 בִּנו חֲמֵן תִּלְתָּה מִדְּבָחִין  
16 יתיבו חֲמֵן עֶסֶר שָׁנִין



## LESSON SEVENTEEN

### 17.1 Adjectives

Adjectives occur in all three states, masculine and feminine. Thus, for שָׁפִיר *šappir*- (good, beautiful):

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
Absolute	שָׁפִיר <i>šappir</i>	שָׁפִירִין <i>šappirin</i>	שָׁפִירָא <i>šappirā</i>	שָׁפִירָן <i>šappirān</i>
Construct	שָׁפִיר <i>šappir</i>	שָׁפִירֵי <i>šappire</i>	שָׁפִירַת <i>šappirat</i>	שָׁפִירַת <i>šappirāt</i>
Emphatic	שָׁפִירָא <i>šappirā</i>	שָׁפִירָא <i>šappirayyā</i>	שָׁפִירַתָּא <i>šappiratā</i>	שָׁפִירַתָּא <i>šappirātā</i>

An attributive, or modifying, adjective follows its noun and agrees with it in number, gender, and state (except for the construct; see below).

שָׁפִירָא עוֹלָמָא *‘ulemā šappirā* the handsome youth  
 שָׁפִירַתָּא עוֹלָמָא *‘ulemātā šappiratā* the beautiful girl  
 עַמָּא סַגִּי *‘ammā saggi’ā* the numerous people  
 עַם סַגִּי *‘am saggi* a numerous people  
 נְשֵׂא טַבָּא *nəšayyā ṭābātā* the good woman  
 גַּבְרָא טַבָּא *gabrayyā ṭābayyā* the good men.

A predicate adjective always stands in the absolute state and agrees with its noun in number and gender:

מַלְכָּא טַב *Malkā ṭāb*. The king is good.  
 מַלְכָּתָא טַבָּא *Malkātā ṭābā*. The queen is good.

An attributive adjective modifying either noun in a construct phrase must stand after the whole phrase:

עַבְדֵי מַלְכָּא בִישָׂא *‘abde malkā bišā* the servants of the wicked king  
 עַבְדֵי מַלְכָּא בִישָׂא *‘abde malkā bišayyā* the wicked servants of the king.

The construct state of adjectives is used only with a following qualifying noun, as in

אִיתָא שָׁפִירַת חוּז *‘ittatā šappirat hēzu* a woman beautiful in appearance.

Many adjectives have corresponding stative G verbs; the more important of these are noted in the vocabularies.

### Vocabulary 17

Noun:

עֵינָא *‘enā* (f.; pl. עֵינָא *‘enayyā*) eye; well, spring; בְּעֵינֵי *bə-‘ene* in the eyes of, in the opinion of.

## Adjectives:

- ביש *biš* bad, evil, wicked; באיש *bəʿeš* G to be/become/seem bad.  
 זעיר *zəʿer* small.  
 חדת *ḥadat* new (f. abs. חדתא *ḥadtā*; emph. m. חדתא *ḥadtā*, f. חדתא *ḥadattā*).  
 חייב *ḥayyāb* wicked, evil, guilty of crime.  
 חכים *ḥakkim* wise, clever.  
 טב *tāb* good, just, pleasant.  
 סג *saggi* many, much, numerous; note: a final *x* reappears when any ending is added, e.g., סגיא *saggiʿā*, סגיאין *saggiʿin*; סגי *sagi* G to be/become numerous.  
 עתיר *ʿattir* rich; עתיר *ʿatar* G to be/become rich.  
 רב *rab* great, big, important (sing. abs. f. רבא *rabbā*; emph. m. רבא *rabbā*, f. רבתא *rabbatā*; pl. emph. m. רברבא *rabrəbayyā*, f. רברבתא *rabrəbātā*; abs. m. רברבין *rabrəbin*, f. רברבין *rabrəbān*). As a noun רבא *rabbā* (pl. רברבא *rabrəbayyā*) means 'leader, prince, high official'.  
 שפיר *šappir* beautiful, handsome, excellent; שפיר *šapar* G to be/become good.

## Exercises

## A.

1. šattā t̄abətā 2. birkətā rabbətā 3. qartā ḥəḍattā 4. šəbaʿ šənin t̄abān 5. nəhorayyā rabrəbayyā 6. memərā bišā 7. maktāšā rabbā 8. berā zəʿerətā 9. kokəbā šappirā 10. qurbānin saggiʿin.

1 שתא טבתא 2 ברכתא רבתא 3 קרתא חדתא 4 טבע שנין טבן 5 נהוריא רברבא 6 מימרא בישא  
 7 מכתשא רבא 8 בירא זעירתא 9 כוכבא שפירא 10 קורבנין סגיאין

## B.

1 קרביא רברביא 2 מדבחא חדתא 3 כרמא זעירא 4 מכתשין סגיאין 5 חמרא חדתא 6 שמהן רברבין  
 7 אתרא בישא 8 מגין שפירין 9 בנן שפירן 10 מלכותא רבתא

## C.

1. ʿálnā lə-tarʿā rabbā də-qartā. 2. Man ʿəbad yāt mănā šappirā həden? 3. Bəʿeš pitgām nəbiyā bə-ʿene malkā. 4. Millekon t̄abān laḥdā. 5. Gəzar qəyām ḥədat ʿimməhon. 6. Šəpar memar ʿizgaddā bə-ʿene malkətā. 7. ʿəmitu yāt ʿizgaddayyā ḥayyābayyā. 8. ʿəteb wa-ʿəmar: Šappirin pitgāmak bə-ʿenay. 9. ʿəqəmat yāt ʿulemā bišā qədām ʿəbūhi. 10. ʿappīqu yāt gabrayyā bišayyā mig-gawwəhon. 11. ʿaytiʿat yāt ʿulemā zəʿerā ləwāt nəbiyā bə-hekəlā. 12. ʿaprēšit ben t̄abayyā u-ben bišayyā. 13. ʿaḥzi yātəhon yāt ʿarʿā šappirətā. 14. Šawwi yātānā ʿam saggi bə-ʿarʿā. 15. ʿoteb yātəhon bə-qirwin ḥədtān. 16. Qənəti ḥəmeš torān šappirān. 17. ʿaškāhu yāt ʿabdā ḥayyābā bi-šar berā. 18. Yəhab gabrā ʿattirā yāt kol qinyāneh lə-malkā.

1 עלנא לתרעא רבא דקרתא 2 מן עבד ית מנא שפירא הדין 3 באיש פתגם נביא בעיני מלכא 4 מליכון  
 טבן לחדא 5 גזר קים חדת עמרון 6 שפר מימר אינרא בעיני מלכתא 7 אמיתו ית אנדרא חייבא

8 אַתִּיב וְאָמַר שְׁפִירִין פִּתְגָמְךָ בְּעֵינִי 9 אֶקִּימָהּ יְתָ עוֹלִימָא בִישָׁא קִדָּם אַבוּהִי 10 אֶפִּיקוּ יְתָ גִבְרָיָא בִישָׁא  
מְגוֹהוֹן 11 אֵיתִיאת יְתָ עוֹלִימָא זַעִירָא לְזוֹת גִּבְיָא בְּהִיכְלָא 12 אֶפְרָשִׁית בֵּין טַבִּיָּא וּבֵין בִישָׁא 13 אַחוּי  
יְתָהוֹן יְתָ אַרְעָא שְׁפִירָתָא 14 שׁוּי יְתָנָא עִם סְגִי בְּאַרְעָא 15 אוֹתִיב יְתָהוֹן בְּקִרְוִין חֲדָתָן 16 קְנִיתִי חֲמִישׁ  
תּוֹרָן שְׁפִירָן 17 אֲשַׁכְּחוּ יְתָ עִבְדָּא חִיבָא בִסְטֵר בִּירָא 18 יְהֵב גִּבְרָא עֲתִירָא יְתָ כָּל קְנִינִיה לְמַלְכָּא

D.

1 חכים לחדא עולימא הדין 2 לא הוית עתיר ביומיא האינן 3 הוה בקרתא נביא חכימא 4 הוינא חיבין  
בעיני עמא 5 הוו בנוהי שפירין וחכימין 6 מית עתירא וירית בריה ית כל קניניה

## LESSON EIGHTEEN

### 18.1 G Verbs: the Active Participle

Absolute forms of the G Participles of the various roots types:

Root type	Masc. Sg.	Fem. Sg.	Masc. Pl.	Fem. Pl.
Sound	כְּתִיב <i>kāteb</i>	כְּתִיבָּה <i>kātabā</i>	כְּתִיבִין <i>kātabin</i>	כְּתִיבָּנָה <i>kātabān</i>
III-Gutt.	שֹׁמֵעַ <i>šāma<sup>c</sup></i>	שֹׁמֵעָה <i>šāmā<sup>c</sup>ā</i>	שֹׁמְעִין <i>šāmā<sup>c</sup>in</i>	שֹׁמְעָנָה <i>šāmā<sup>c</sup>ān</i>
III-Weak	חֹזֵי <i>hāze</i>	חֹזְיָה <i>hāzəyā</i>	חֹזִין <i>hāzan</i>	חֹזְיָנָה <i>hāzəyān</i>
Hollow	קֹאֵם <i>qā<sup>3</sup>em</i>	קֹאֵמָה <i>qāyemā</i>	קֹאֵמִין <i>qāyemin</i>	קֹאֵמָנָה <i>qāyemān</i>
Geminate	עֹלֵל <i>‘ālel</i>	עֹלְלָה <i>‘allā</i>	עֹלְלִין <i>‘allin</i>	עֹלְלָנָה <i>‘allān</i>

Notes:

- Verbs from roots I-n, I-y, I-<sup>3</sup>, I-Gutt. and II-Gutt. follow the regular (i.e., sound) type.
- Verbs from roots III-Gutt. also include III-r, e.g., נָטָר *nāṭar* guarding, אָמַר *‘āmar* saying.
- Note that in verbs III-Weak the original third radical -y- reappears in the feminine forms. Note the unusual masc. plural form *hāzan*.

The participles are normally employed as predicates of their respective clauses. They may, however, be used attributively, where, like any other adjective, agreement with the state of the noun modified is required, e.g.,

גַּבְרָא כְּתִיב *gabrā kātabā* the writing man;  
 אִיתְתָּא כְּתִיבָּה *‘ittatā kātebtā* the writing woman.

These are unusual constructions, however, and alternate constructions with the relative *də-* and the absolute are preferred:

גַּבְרָא דְכְּתִיב *gabrā də-kāteb*;  
 אִיתְתָּא דְכְּתִיבָּה *‘ittatā də-kātebtā*.

*də-* + Participle may also be used nominally in the sense of ‘the one who, those who’:

דְּסָלֵיק *də-sāleq* the one who is going up;  
 דְּסָלֵיקִין *də-sāləqin* those who are going up.

In general the active participle describes action in progress. In isolated sentences it corresponds to the English present progressive, or to the immediate future (is about to ...), or to a habitual form of any tense:

גֻּבְרַיָּא נִפְקִין מִקְּרָתָא *Gubrāyā nāpəqin miq-qartā*. The men are leaving (are going to leave, are about to leave, leave) the city.

Frequently, however, especially when translating Hebrew circumstantial clauses, a past tense is required in English. Note the idiom involved with verbs of perception and the particle *hā*:

חָזָא וְהָא גַבְרָא רָהֵף לְקַדְדָּמוּתֵהּ *Hazā wə-hā gabrā rāheṭ ləqaddāmuteh*. He saw a man running to meet him.

A predicate complement is otherwise usually expressed with *də-* or a circumstantial clause:

אֲשַׁכַּח יָת גַּבְרָא דְקָאִים בְּסִטְר בֵּירָא *ʾaškah yāt gabrā də-qāʾem bi-ṣar berā*.  
or אֲשַׁכַּח יָת גַּבְרָא וְהוּא קָאִים בְּסִטְר בֵּירָא *ʾaškah yāt gabrā wə-huʾ qāʾem bi-ṣar berā*.  
He found the man standing beside the well.

An isolated sentence expressing progressive action in past time employs הָוָה *həwāh*:

הָוּ נָהָתִין לַמִּצְרַיִם *Həwo nāḥatin la-Miṣrāyim*. They were going (or: used to go) down to Egypt.

The active participle is also used in translating the Hebrew idioms involving the notion of 'gradually, steadily':

נָטַל אֶזְלָא לְדָרוּמָא *Naṭal ʾāzel wə-nāṭel la-dāromā*. He travelled gradually southward.

### 18.2 The Independent Pronouns

אֲנָא	ʾanā	I	אֲנַחְנָא	ʾanāhnā	we
אַתְ	ʾatt	you (ms)	אַתּוּן	ʾattun	you (mp)
אַתְ	ʾatt	you (fs)	אַתִּין	ʾattin	you (fp)
הוּא	huʾ	he	אַנּוּן	ʾinnun	they (m)
הִיא	hiʾ	she	אַנִּין	ʾinnin	they (f)

These pronouns are used mainly as the subjects of non-verbal clauses, i.e., clauses with nominal, adverbial, adjectival, and participial predicates:

אֲנַחְנָא בְּקָרְתָא *ʾanāhnā bə-qartā*. We are in the city.  
אַתְ שְׁפִירָא *ʾatt šappirā*. You (fs) are beautiful.  
אֲנָא שְׂתֵי יָת חֲמֵרָא *ʾanā šāte yāt ḥamrā*. I am drinking the wine.

Shortened forms of the 1st and 2nd person pronouns may be added directly to active participles to form a participial inflection:

יָדָעְנָא	yāda <sup>c</sup> nā	I know	יָדָעְנָא	yāda <sup>c</sup> innan	we know
יָדָעְתְּ	yāda <sup>c</sup> att	you (sg.) know	יָדָעְתּוּן	yāda <sup>c</sup> ittun	you (mp) know

(These forms are not very frequent, but appear to be proper to Targumic Aramaic and not borrowings from other dialects.)

### 18.3 The 'Tens' and Higher Numbers

עֶשְׂרִין	ʿaśrin	twenty	שִׁטִּין	šittin	sixty
תְּלָתִין	talātin	thirty	שִׁבְעִין/שִׁבְעִין	šab <sup>c</sup> in/šib <sup>c</sup> in	seventy
אַרְבַּעִין	ʾarbā <sup>c</sup> in	forty	תְּמָנָן	təmanan	eighty
חֲמִשִּׁין	ḥamšin	fifty	תִּשְׁעִין	tiš <sup>c</sup> in	ninety

מֵאָה	<i>mə'āh</i>	hundred (f)
אַרְבַּע מֵאָה	<i>'arba' mə'āh</i>	four hundred
מֵאתַן	<i>mā(ʔ)tan</i>	two hundred
אַלָּף	<i>'ālap</i>	thousand
אַרְבַּעַת אֲלָפִין	<i>'arbə'āh 'alpin</i>	four thousand

### Vocabulary 18

#### Verbs:

- הָיָא *ḥəyā* G to live, be alive; הָיָא (f. *ḥayyā*; adj.) alive, living.  
 פָּקֵד *paqqed* D to command (usually followed by direct command using the imperative [below, §19.1]; it may also be used in the sense 'to put someone (*yāt*) in charge of (*'al*)').

#### Nouns:

- אֲוֶרְחָא *'urhā* (f.; cst/abs. אֲוֶרַח *'ōrah*; pl. *-ātā*) way, road; conduct, behavior.  
 אֲוֶרְיָתָא *'orāyātā* the Torah.  
 כַּלְלֵתָא *kallātā* daughter-in-law.  
 נַפְשָׁא *napšā* (f.; pl. *-ātā*) soul, person.  
 רֹעִי *rā'əyā* (cst. רֹעִי *rā'e*; pl. רֹעִיָּא *rā'əwātā*) shepherd, herdsman; contrast with the participle רֹעִי *rā'e* (pl. רֹעִין *rā'an*).

#### Other:

- בְּכִין *bəken* (adv.) at that time, in those days.  
 כַּמָּא דִּ- *kəmə də-* (conj.) according as, as.  
 תְּקִין *tāqen* (adj.; f. תְּקִנָּא *tāqənā*) good, proper, correct, in good order.  
 תַּקִּיפ *taqqip* (adj.; f. *taqqipā*) strong, powerful, severe. There is considerable confusion in the texts among the forms *taqqip* (adj.), *tāqep* (participle), and *təqep* (stative verb), all spelled תַּקִּיפ. The feminine and plural forms are distinct, however: *taqqipā*, *tāqəpā*, *təqépat*. The same confusion prevails with *tāqen* above. Blend forms such as *taqqep* and *taqen* also occur, but are probably incorrect.

#### Exercises

##### A.

1. kapnā taqqipā 2. napšā ḥayyətā 3. malkayyā taqqipayyā 4. 'ōrah tāqənā 5. mille 'orāyātā hādā 6. 'āsrin gubrin 7. 'arbə'in wa-ḥmeš napšā 8. təmānan u-tmānəyāh gabrā 9. tiš'in u-tlāt 'ətānān 10. 'urhān tāqənān 11. Kalləti šappirā lahdā. 12. Həwo Pəlišṭā'e bəken bə-'ar'ā. 13. Ḥəyā mə'āh wə-'āsrin šənin. 14. Lā ḥəyā mātan šənin. 15. Rā'əwāti gubrin bišin. 16. 'əraq bə-'ōrah ṭurā. 17. Yāda'nā 'əre bərāk ḥay.

- 1 כַּפְנָא תַּקִּיפָא 2 נַפְשָׁא חַיָּתָא 3 מַלְכִּיָּא תַּקִּיפִיָּא 4 אֲוֶרַח תַּקְנָא 5 מְלִי אֲוֶרְיָתָא הִדָּא 6 עֶשְׂרִין גֻּבְרִין  
 7 אַרְבַּעִין וְחֲמִישׁ נַפְשָׁא 8 תְּמָנָן וְחֲמִינָה גַבְרָא 9 חִישְׁעִין וְחִלָּת אֲתָנָן 10 אֲוֶרְחָן תַּקְנָן 11 כַּלְלֵתִי שְׁפִירָא

לְחָדָא 12 הוּוּ פִּלְשִׁתָּאֵי בְכִין בְּאַרְעָא 13 חֵיא מֵאָה וְעֶשְׂרִין שָׁנִין 14 לֹא חֵיא מֵאֲתָן שָׁנִין 15 רַעוּתִי  
 גּוֹבְרִין בִּישִׁין 16 עֲרֵק בְּאוֹרֶח שׁוֹרָא 17 יְדַעְנָא אֲרִי בִרְךְ חֵי.

## B.

1. Lā həwāh yāda<sup>c</sup> ʔəre mītat kalləteh. 2. yāda<sup>c</sup> nā ʔəre ʔinnun ʔəkəlin tammān lahmā. 3. Həwo ʔazəlin bə-ʔōrah mešəṛā. 4. Həzā wə-hā təlātāh gubrin ʔatan lə-qaddāmuteh. 5. Mā ʔatt bāne hākā? ʔənā bāne betā hadtā. 6. ʔənā gāzar yāt qəyāmā hāden ʕimməkon wə-ʕim bənekə. 7. Lə-ʔān ʔattun dābərīn yāt mekəlā hāden? 8. ʔənā ʕərəqā ʔəre dāhəlā ʔənā qədām ba<sup>c</sup>li. 9. Wa-hwo Mišṛā<sup>e</sup> dāhəqīn yātəhon. 10. Ləmā ʔatt dā<sup>c</sup>ar hākā ʕimmānā? 11. Dā<sup>c</sup>ennā yātəkon wə-yāt kol pitgāmekə. 12. Wə-ʔinnun həwo hādan ʕal pitgāmayyā hā<sup>c</sup>innun. 13. Mā ʔattun hāzan qədāmekə bə-ʔurhā? 14. Hu<sup>c</sup> yāheb lānā mayyā u-mekəlā. 15. ʔāškāhu yāt nəbiyā wə-hu<sup>c</sup> yāteb bi-tra<sup>c</sup> qartā. 16. Hodā<sup>c</sup>it yāteh ʔəre bəreh mā<sup>c</sup>et. 17. Lā yəkelnā lə-ʔāškāhuteh. 18. Wa-hwā<sup>c</sup>ā kol ʔurhātəhon tāqənān qədām Yy. 19. Həwənā nəhətin lə-Miṣṛāyim. 20. Lā nāseb ʔənā yāt qinyānāk.

1 לֹא הוּוּ יְדַע אֲרִי מֵיֶחַת כָּלִיתִּיהּ 2 יְדַעְנָא אֲרִי אִינוּן אֲכֻלִּין תָּמַן לַחֲמָא 3 הוּוּ אֲזֻלִּין בְּאוֹרֶח מִיִּשְׂרָא  
 4 חוּזא וְהָא תִּלְתָּה גּוֹבְרִין אֲתָן לְקַדְמוּתִיהּ 5 מָא אֶת בְּנֵי הֶכָא אֲנָא בְּנֵי בֵיתָא חֲדָתָא 6 אֲנָא גְזֹר יֵת  
 קִיָּמָא הֲרִין עֲמֻכּוֹן וְעַם בְּנִיכּוֹן 7 לֵאן אֲתוֹן דְּבִרִין יֵת מִיכְלָא הֲרִין 8 אֲנָא עֲרֵקָא אֲרִי דְּחֵלָא אֲנָא קִדָּם  
 בְּעִלִּי 9 וְהוּוּ מִצְרָאֵי דְּחֻקִּין יִתְהוֹן 10 לְמָא אֶת דְּאֵר הֶכָא עֲמָא 11 דְּאִינוּן יִתְכוּן וְיֵת כָּל פִּתְגָמִיכּוֹן  
 12 וְאִינוּן הוּוּ חֲדָן עַל פִּתְגָמִיא הָאִינוּן 13 מָא אֲתוֹן חֲזֹן קְדָמִיכּוֹן בְּאוֹרֶחָא 14 הוּוּ יִהִיב לָנָא מִיא וְמִיכְלָא  
 15 אֲשַׁכְּחוּ יֵת נְבִיא וְהוּוּ יִתִּיב בְּתַרְע קְרָתָא 16 הוֹדְעִית יִתִּיהּ אֲרִי בְּרִיהּ מְאִית 17 לֹא יְכִילָא לְאֲשַׁכְּחוּתִיהּ  
 18 וְהוֹאָה כָּל אוֹרְחֵתְהוֹן תְּקַנָּן קִדָּם יי 19 הוֹיָנָא נְחֲתִין לְמִצְרַיִם 20 לֹא נָסִיב אֲנָא יֵת קִינִינְךָ

## C.

1 חוּזא וְהָא אִינוּן רַדְפִין בְּתִירוּחֵי 2 מָא אֲתִין שְׁתִין אֲנַחְנָא שְׁתִין חֲמֵרָא 3 אֵן אַחוּהִי רַעַן יֵת עֲנָהוֹן 4 לֵאן  
 שְׁלַח יֵת רַעוּתִיהּ 5 לֹא הוּוּ עֲבָדִין כְּמָא דְּפִקִּיד אֲבוּהוֹן 6 פִּקִּיד מַלְכָא גּוֹבְרִין עֲלוּהִי וְאֲלוּיָא יִתִּיהּ  
 לְמַבְרָא לְקִרְתָּא

## LESSON NINETEEN

### 19.1 G Verbs: Imperfect and Imperative

#### (a) Sound Roots

##### (i) Perfect *katab*:

#### Imperfect

3ms	יִכְתֹּב	<i>yiktob</i>	3mp	יִכְתְּבוּ	<i>yiktābun</i>
3fs	תִּכְתֹּב	<i>tiktob</i>	3fp	יִכְתְּבִין	<i>yiktābān</i>
2ms	תִּכְתֹּב	<i>tiktob</i>	2mp	תִּכְתְּבוּ	<i>tiktābun</i>
2fs	תִּכְתְּבִין	<i>tiktābin</i>	2fp	תִּכְתְּבִין	<i>tiktābān</i>
1cs	אֶכְתֹּב	<sup>ʔ</sup> <i>iktob</i>	1cp	נִכְתֹּב	<i>niktob</i>

#### Imperative

ms	כְּתֹב	<i>kātob</i>	mp	כְּתוּבוּ	<i>kātūbu</i>
fs	כְּתוּבִי	<i>kātūbi</i>	fp	כְּתוּבֵא	<i>kātūbā</i>

##### (ii) Perfect *təqep*:

#### Imperfect

3ms	יִתְקַף	<i>yitqap</i>	3mp	יִתְקְפוּ	<i>yitqāpun</i>
3fs	תִּתְקַף	<i>titqap</i>	3fp	יִתְקְפִין	<i>yitqāpān</i>
2ms	תִּתְקַף	<i>titqap</i>	2mp	תִּתְקְפוּ	<i>titqāpun</i>
2fs	תִּתְקְפִין	<i>titqāpin</i>	2fp	תִּתְקְפִין	<i>titqāpān</i>
1cs	אֶתְקַף	<sup>ʔ</sup> <i>itqap</i>	1cp	נִתְקַף	<i>nitqap</i>

#### Imperative

ms	תְּקַף	<i>təqap</i>	mp	תְּקְפוּ	<i>təqāpu</i>
fs	תְּקְפִי	<i>təqāpi</i>	fp	תְּקְפֵא	<i>təqāpā</i>

Most active transitive verbs have *-o-* as the stem vowel of the Imperfect and Imperative; most stative verbs have *-a-*. There is some mixing of types, however, as the following list shows:

<i>katab</i>	<i>yiktob</i>	<i>pəras</i>	( <i>yipres</i> )
<i>qətal</i>	<i>yiqtol</i>	<i>təqep</i>	<i>yitqap</i>
<i>šəbaq</i>	<i>yišboq</i>	<i>qəreb</i>	<i>yiqrab</i>
<i>zəban</i>	<i>yizbon</i>	<i>səged</i>	<i>yisgod</i>
<i>rədap</i>	<i>yirdop</i>	<i>šəkeb</i>	<i>yiškob</i>

(The Imperfect of *šəkeb* is consistently pointed *yiškub* in many Tiberian texts. The Imperative of *qəreb* occurs as sing. *qərab*, pl. *qərību*.)



## (b) Roots II-, III-Guttural

Verbs from roots II-Guttural and III-Guttural (including III-*r*) have stem vowel *-a-* in the Imperfect and the Imperative:

<i>dabar</i>	<i>yidbar</i>	<i>palah</i>	<i>yiṭlah</i>	<i>šama<sup>c</sup></i>	<i>yišma<sup>c</sup></i>
<i>masar</i>	<i>yimsar</i>	<i>šalah</i>	<i>yišlah</i>	<i>dāhel</i>	<i>yidhal</i>
<i>tabar</i>	<i>yitbar</i>	<i>patah</i>	<i>yiptah</i>	<i>rāhem</i>	<i>yirham</i>
<i>gazar</i>	<i>yigzar</i>	<i>māna<sup>c</sup></i>	<i>yimna<sup>c</sup></i>	<i>rāhaṭ</i>	<i>yirhaṭ</i>
<i>ṭamar</i>	<i>yitmar</i>				

But note *dāhaq yidhoq* with *-o-*.

(c) Roots I-<sup>c</sup>

These require special note, especially the Imperative forms:

<sup>c</sup>*abar*: Imperfect

3ms	יֵעָבֵר	<i>yi<sup>c</sup>bar</i>	3mp	יֵעָבְרוּ	<i>yi<sup>c</sup>bərun</i>
or	יֵעִיבֵר	<i>yi<sup>c</sup>ibar</i>	or	יֵעִיבְרוּ	<i>yi<sup>c</sup>ibrun</i>
Imperative					
ms	עָבֵר	<sup>c</sup> <i>abar</i>	mp	עָבְרוּ	<sup>c</sup> <i>abāru</i>
or	עִיבֵר	<sup>c</sup> <i>ebar</i>	or	עִיבְרוּ	<sup>c</sup> <i>ebāru</i>

<sup>c</sup>*abad*: Imperfect

3ms	יֵעָבִיד	<i>ya<sup>c</sup>bed</i>	3mp	יֵעָבְדוּ	<i>ya<sup>c</sup>bədun</i>
Imperative					
ms	עִיבִיד	<sup>c</sup> <i>ibed</i>	mp	עָבִידוּ	<sup>c</sup> <i>abīdu</i>
or	עָבִיד	<sup>c</sup> <i>abed</i>			

<sup>c</sup>*araq*: Imperfect

3ms	יֵעָרוֹק	<i>yi<sup>c</sup>roq</i>	3mp	יֵעָרְקוּ	<i>yi<sup>c</sup>rəqun</i>
or	יֵעִירוֹק	<i>yi<sup>c</sup>iroq</i>	or	יֵעִירְקוּ	<i>yi<sup>c</sup>irqun</i>

## 19.2 Uses of the Imperfect

(a) The Imperfect is most frequently used to express the future tense in both main and subordinate clauses.

(b) If the context requires, the Imperfect may be translated as an injunctive, i.e., cohortative in the 1st person (e.g., 'let us write'), jussive in the 3rd person ('let him write' 'may he write').

(c) The negative Imperfect of the 2nd person is regularly used as the negative of the Imperative: לֹא תִכְתֹּב *lā tiktob* do not write.

(d) After the conjunctions בְּדִיל *bədil* *dā-* (so that, in order that) and דִּילמָא *dilmā* (lest, so that not), the Imperfect expresses purpose or result: בְּדִיל דִּכְתֹּב *bədil dā-yiktob* so that he may write; דִּילמָא יִכְתֹּב *dilmā yiktob* lest he write.

## Vocabulary 19

### Nouns:

אָנְשָׁא <sup>ʾanāšā</sup> (cst./abs. <sup>ʾanāš</sup>; pl. -*ayyā*, cst. -*e*) man, men; note that the singular form may be used as a collective term.

מַצּוּתָא <sup>maṣṣutā</sup> (f.) quarrel, strife.

אַחָתָא <sup>ʾahātā</sup> (cst./abs. <sup>ʾahāt</sup>) sister; 'my sister' may appear as אַחָתִי <sup>ʾahāti</sup> or אַחָתָא <sup>ʾahāt</sup>; pl. אַחָוָתָא <sup>ʾah(h)awātā</sup>.

### Other:

בְּדִיל <sup>bədil</sup> (prep.; suffixes as on *ləwāt*) because of, for the sake of.

בְּדִיל דָּ- <sup>bədil də-</sup> (conj.) so that, in order that (with Imperf.).

דִּילמָא <sup>dilmā</sup> (conj.) lest, so that not (with Imperf.).

## Exercises

### A.

- 1 נרדוף בתדירות בצפרא 2 יקרבן לקרחנא ברמשא 3 יכתוב לנא 4 לא אשבוק יתיך וית עמך
- 5 נחיתו למצרים בדיל דיזבנון מיכלא תמן 6 לא נסגור קדמיהון 7 נשכוב הכא עד צפרא 8 הות
- מצותא בין אנש ביתי לבין אנש ביתיה 9 יפלהן קדם מלכא ההוא 10 נמסר יתיה ביד גבריא האינון
- 11 לא תדברין ית אהתכין עימכין 12 סגור קדמוהי דילמא יתקף ליה ויקטול יתך

### B.

- 1 יגורון קים עימנא 2 לא ימנע יתנא מלמיול 3 לא תדחלין ברחי 4 שמעו ית פתגמי בני 5 לא
- תעבדון ית פיתגמא בשיא האילין 6 נערוק דילמא יקטול יתנא 7 עבר בנהרא וקרב לקרתא רבתא
- 8 יעבדון קרבא עמנא

## LESSON TWENTY

### 20.1 G Verbs: Imperfect and Imperative (continued)

#### (d) Roots I-<sup>צ</sup>

These regularly have the preformative vowel *-e-* in the Imperfect. This vowel is optionally transferred to the Imperative as well.

Perfect	Imperfect (ms)	Imperfect (mp)	Imperative (ms)
אָחַד <sup>א</sup> ḥad	יֵחֹד <sup>י</sup> yehod	יֵחָדוּן <sup>י</sup> yehādun	אָחֹד <sup>א</sup> ḥod or אֵיחֹד <sup>א</sup> eḥod
אָכַל <sup>א</sup> kal	יֵכֹל <sup>י</sup> yekol	יֵכָלוּן <sup>י</sup> yekālun	אָכֹל <sup>א</sup> kul or אֵיכֹל <sup>א</sup> ekul
אָשַׁד <sup>א</sup> šad	יֵשֹׁד <sup>י</sup> yešod	יֵשָׁדוּן <sup>י</sup> yešādun	
אָבַד <sup>א</sup> bad	יֵבֹד <sup>י</sup> yebad	יֵבָדוּן <sup>י</sup> yebādun	
אָמַר <sup>א</sup> amar	יֵמַר <sup>י</sup> yemar	יֵמָרוּן <sup>י</sup> yemārūn	אָמֹר <sup>א</sup> amar or אֵמֹר <sup>א</sup> emar
אָסַר <sup>א</sup> asar	יֵסַר <sup>י</sup> yesar	יֵסָרוּן <sup>י</sup> yesārūn	
אָזַל <sup>א</sup> zal	יֵזֵל <sup>י</sup> yezel	יֵזָלוּן <sup>י</sup> yezālun	אָזֹל <sup>א</sup> izel or אֵזֹל <sup>א</sup> ezel

#### (e) Roots I-n

These show regular assimilation of the *-n-* in the Imperfect, and a short Imperative form without the first radical.

Perfect	Imperfect (ms)	Imperfect (mp)	Impv (ms)	Impv (mp)
נָטַל <sup>נ</sup> nəṭal	יִטֹּל <sup>י</sup> yittol	יִטָּלוּן <sup>י</sup> yittālun	טֹל <sup>ט</sup> tol	טִּלוּ <sup>ט</sup> tūlu
נָפַק <sup>נ</sup> nəpaq	יִפּוֹק <sup>י</sup> yippoq	יִפָּקוּן <sup>י</sup> yippəqun	פּוֹק <sup>פ</sup> poq	פִּיקוּ <sup>פ</sup> pūqu
נָשַׁב <sup>נ</sup> nəšab	יִשֹּׁב <sup>י</sup> yiššob	יִשָּׁבוּן <sup>י</sup> yiššəbun	שׁוֹב <sup>ש</sup> šob	שִׁיבוּ <sup>ש</sup> šūbu
נָחַת <sup>נ</sup> nəḥat	יִחֹת <sup>י</sup> yehot	יִחָתוּן <sup>י</sup> yehəṭun	חֹת <sup>ח</sup> hot	חִיטוּ <sup>ח</sup> hūtu
נָטַר <sup>נ</sup> nəṭar	יִטֹּר <sup>י</sup> yittar	יִטָּרוּן <sup>י</sup> yittārūn	טֹר <sup>ט</sup> tar	טִירוּ <sup>ט</sup> tāru
נָסַב <sup>נ</sup> nəseb	יִסֹּב <sup>י</sup> yissab	יִסָּבוּן <sup>י</sup> yissəbun	סֹב <sup>ס</sup> sab	סִיבוּ <sup>ס</sup> sābu
נָפַל <sup>נ</sup> nəpal	יִפִּיל <sup>י</sup> yippel	יִפָּלוּן <sup>י</sup> yippəlun		
(יָהַב <sup>י</sup> yəḥab)	יִתֵּן <sup>י</sup> yitten	יִתָּנוּן <sup>י</sup> yittənun		
(סָלַק <sup>ס</sup> səleq)	יִסֵּק <sup>י</sup> yissaq	יִסָּקוּן <sup>י</sup> yissəqun	סֵק <sup>ס</sup> saq	סִיקוּ <sup>ס</sup> sāqu

#### (f) Roots I-y

These constitute a very mixed group and should be learned individually as presented here.

Perfect	Imperfect (ms)	Imperfect (mp)	Impv (ms)	Impv (mp)
יָתִיב <sup>י</sup> yəteb	יִתֵּב <sup>י</sup> yitteb	יִתָּבוּן <sup>י</sup> yittəbun	תִּיב <sup>ת</sup> tib	תִּיבוּ <sup>ת</sup> tību
יָלִיד <sup>י</sup> yəled	יָלִיד <sup>י</sup> yəlid	יָלִידוּן <sup>י</sup> yəlidun		
יָדַע <sup>י</sup> yəda <sup>c</sup>	יִדַּע <sup>י</sup> yidda <sup>c</sup>	יִדַּעוּן <sup>י</sup> yidda <sup>c</sup> un	דַּע <sup>ד</sup> da <sup>c</sup>	דַּעוּ <sup>ד</sup> dā <sup>c</sup> u
יָהַב <sup>י</sup> yəḥab	—	—	הֵב <sup>ה</sup> hab	הִיבוּ <sup>ה</sup> hābu
יָרֵת <sup>י</sup> yəret	יָרַת <sup>י</sup> yerat	יָרַתוּן <sup>י</sup> yerəṭun		
יָכַל <sup>י</sup> yəkel	יִכֹּל <sup>י</sup> yikkol	יִכָּלוּן <sup>י</sup> yikkālun		

**Vocabulary 20**

Other:

כַּעַן *ka'an* (adv.) now, so now, now then.**Exercises**

A.

- 1 יִיבֶדֶן בְּאַרְעָא הָהִיא 2 וּכְעַן נִיזִיל לְהִיכָלָא 3 אִיחֻדֵּי יֵת דְּשָׂא בְּתֶרֶךְ 4 לֹא יִכְלֹן מִלְחָמָא הָדִין  
 5 נִסֶּר יִתְכֹּן דִּילְמָא תְּכִלֹן לְמִיעֲרָק 6 מָא נִמֶּר לְהֹן 7 סִבּוּ יֵת לְחָמָא וְהִבּוּ יֵתִיה לְאַנְשֵׁי בֵיתִיה  
 8 נִכְתּוּב לִכּוֹן בְּדִיל דְּתִידְעוֹן יֵת פִּיתְגָמְיָא הָאִילִין 9 וּכְעַן נִתִּיב הָכָא וְנִכּוּל 10 תִּיב תִּמֶן וְשֵׁר יֵת עֲנָא  
 11 חֻתִּי לְנַהֲרָא 12 נִשּׁוּל בְּצַפְרָא

B.

- 1 לֹא תַחֲיִב תִּמֶן 2 סְקוּ לְשׁוּרִיָּא 3 יִפִּיל בְּקֶרְבָּא הַהוּא 4 וּכְעַן לֹא נִשְׁבּוּק יֵת עֲמָנָא וִית קֶרְתָּנָא 5 לֹא  
 יִכּוּל לְמִיִּסַּק לְקֶרְתָּא 6 מִן יִירֵת יֵת קִינִינִי 7 יִיחַתּוֹן לְמִצְרִים 8 הִבּ לִי יֵת כֶּסֶפָּא בְּדִיל דְּאִזְבוֹן יֵת  
 מְנִיא הָאִילִין

## LESSON TWENTY-ONE

### 21.1 G Verbs: Imperfect and Imperative (concluded)

#### (g) Roots III-Weak

All verbs from roots III-Weak have the following forms:

#### Imperfect

3ms	יִבְנֶה	yibne	3mp	יִבְנוּ	yibnon
3fs	תִּבְנֶה	tibne	3fp	יִבְנֶינָה	yibnəyān
2ms	תִּבְנֶה	tibne	2mp	תִּבְנוּ	tibnon
2fs	תִּבְנֶינָה	tibnan	2fp	תִּבְנֶינָה	tibnəyān
1cs	אִבְנֶה	ʾibne	1cp	נִבְנֶה	nibne

#### Imperative

ms	בִּנֵּה/בְּנֵה	bəne/bəni	mp	בְּנוּ	bəno
fs	בְּנֵה	bəna	fp	בְּנֵינָה	bənaʾā

The Imperfect of אָטָא <sup>ʾ</sup>atā is regular (יֵטֵה <sup>ʾ</sup>yete, inflected as above). The Imperative is ms אִתָּה <sup>ʾ</sup>itā (also אֵתָה <sup>ʾ</sup>etā), fs אִתָּה <sup>ʾ</sup>eta, mp אִתּוֹ <sup>ʾ</sup>eto.

The Imperfect of הָוָה <sup>ʾ</sup>həwāh is partly irregular:

3ms	יֵהֵי/יְהִי	yəhe/yihwe	3mp	יֵהֶוּ	yəhon
3fs	תֵּהֵי/תְהִי	təhel/tihwe	3fp	יֵהֶינָה	yihwəyān
	etc.			etc.	

#### Imperative:

ms	הֵוֵה/הְוֵה	həwel/həwi	mp	הֵוּ	həwo
fs	הֵוֵה/הְוֵה/הֵוֵה	həwa/həway/həwáʾi	fp	[הֵוֵה]	həwáʾā

#### (h) Hollow Roots

All follow the pattern of קָם <sup>ʾ</sup>qām:

#### Imperfect

3ms	יִקֹּם	yəqum	3mp	יִקְוּמוּ	yəqumun
3fs	תִּקֹּם	təqum	3fp	יִקְוּמֶינָה	yəqumān
2ms	תִּקֹּם	təqum	2mp	תִּקְוּמוּ	təqumun
2fs	תִּקְוּמֶינָה	təqumin	2fp	תִּקְוּמֶינָה	təqumān
1cs	אִקֹּם	ʾəqum	1cp	נִקֹּם	nəqum

#### Imperative

ms	קֹם	qum	mp	קִוּמוּ	qúmu
fs	קִוּמִי	qúmi	fp	קִוּמֵינָה	qúmā

Note also דָּר <sup>ʾ</sup>dār yədur, תָּב <sup>ʾ</sup>tāb yəṭub, מִת <sup>ʾ</sup>mit yəmut, but דָּן <sup>ʾ</sup>dān yədin.

## (i) Geminate Roots

## Imperfect

3ms	יִעֹל	<i>ye<sup>c</sup>ol</i>	3mp	יִעֲלוּן	<i>ye<sup>c</sup>alun</i>
3fs	תִּיעֹל	<i>te<sup>c</sup>ol</i>	3fp	יִעֲלֵן	<i>ye<sup>c</sup>alān</i>
2ms	תִּיעֹל	<i>te<sup>c</sup>ol</i>	2mp	תִּיעֲלוּן	<i>te<sup>c</sup>alun</i>
2fs	תִּיעֲלִין	<i>te<sup>c</sup>alin</i>	2fp	תִּיעֲלֵן	<i>te<sup>c</sup>alān</i>
1cs	אִיעֹל	<i>e<sup>c</sup>ol</i>	1cp	נִיעֹל	<i>ne<sup>c</sup>ol</i>

## Imperative

ms	עֹל	<i>ol</i>	mp	עֲלוּ	<i>ulu</i>
fs	עֲלִי	<i>uli</i>	fp	עֲלֵא	<i>ulā</i>

## 21.2 The Verb with Object Suffixes

## (a) On the Perfect

	3ms	3fs	2ms	2fs	1cs
no suff.	<i>katab</i>	<i>katabat</i>	<i>katabt</i>	<i>katabt</i>	<i>katabit</i>
with 1cs	<i>kabáni</i>	<i>katabát<sup>n</sup>i</i>	<i>katabtáni</i>	<i>katabtí<sup>n</sup>i</i>	<i>katabtáni</i>
with 2ms	<i>kabāk</i>	<i>katabtāk</i>	—	—	<i>katabtāk</i>
with 3ms	<i>kabeh</i>	<i>katabteh</i>	<i>katabtāhi</i>	<i>katabtíhi</i>	<i>katabteh</i>
with 3fs	<i>kabah</i>	<i>katabtah</i>	<i>katabtah</i>	<i>katabtíhā</i>	<i>katabtah</i>
with 1cp	<i>kabánā</i>	<i>katabát<sup>n</sup>ā</i>	<i>katabtána</i>	<i>katabtínā</i>	<i>katabtána</i>
with 3mp	<i>katabinnun</i>	<i>katabatn<sup>n</sup>un</i>	<i>kabattinnun</i>	<i>katabtinnun</i>	<i>katabtinnun</i>
	3mp	3fp	2mp	1cp	
no suff.	<i>kabúbu</i>	<i>kabábā</i>	<i>kababtun</i>	<i>kababnā</i>	
with 1cs	<i>kabú<sup>n</sup>i</i>	<i>kabáb<sup>n</sup>i</i>	<i>kababtú<sup>n</sup>i</i>	—	
with 2ms	<i>kabuk</i>	<i>kabāk</i>	—	<i>kababnāk</i>	
with 3ms	<i>kabúhi</i>	<i>kabáb<sup>n</sup>hi</i>	<i>kababtúhi</i>	<i>kababnāhi</i>	
with 3fs	<i>kabúhā</i>	<i>kabāh</i>	<i>kababtúhā</i>	<i>kababnah</i>	
with 1cp	<i>kabúnā</i>	<i>kabánā</i>	<i>kababtúnā</i>	—	
with 3mp	<i>kababunnun</i>	<i>kabānnun</i>	<i>kababtunnun</i>	<i>kababnānnun</i>	

## Notes:

- (1) The 2ms *katabt* has the same suffixes as 3ms *katab* except with 3ms: *katabtāhi*. The 1cs *katabit* appears as *katabt-* and has the same suffixes as 3ms *katab*. The 2mp *kababtun* appears as *kababtu-* and has the same suffixes as 3mp *kabábu*. The 1cp *kababnā* has the same suffixes as 3fp *kabábā*.
- (2) Only G verbs have the stem change found in the 3rd person (*katab* > *kab-*, *kabábu* > *kabú-*). In D and C verbs there is regular reduction of the final stem syllable:

*qabbel: qabbəláni**ʔapreš: ʔaprašáni**qabbílu: qabbəlúni**ʔapríšu: ʔaprašúni*

- (3) The underlined forms above are unusual in that they do not show proper reduction. This peculiarity occurs with these same forms in all comparable paradigms. For example, in D verbs, compare *qabbelinnun*, *qabbəlát<sup>ni</sup>*, *qabbelát<sup>nā</sup>*, *qabbelat<sup>nun</sup>*, *qabbilunnun*.

(b) On the Imperfect

Object suffixes are attached to the imperfect with the mediation of the suffix *-inn* (if the form already ends in *-n*, this is simply doubled). The added pronominal elements are the same as those given above for 3ms *katab*:

*yiktob: yiktəbinnáni, yiktəbinnāk, yiktəbinneh*, etc.; but *yiktobinnun*;

*yiktəbun: yiktəbunnáni, yiktəbunnāk, yiktəbunneh*, etc.;

III-weak *yihze: yihzennáni, yihzennāk, yihzenneh, yihzennah*, etc.

(c) On the Imperative

- (1) The suffixes *-ni*, *-hi*, *-hā*, *-nā*, and *-innun* are added directly to the masc. sing. imperative with no further changes:

*katab: kətóbni, kətóbhi, kətóbhā, kətób<sup>nā</sup>*, and *kəto<sup>binnun</sup>*.

- (2) The masc. pl. imperative has reduction, the G form being

*kətúbu: kitbúni, kitbúhi, kitbúhā, kitbú<sup>nā</sup>*,

but with the unreduced form before *-nnun*:

*kəto<sup>bunnun</sup>*.

(d) On Verbs from Roots III-Weak (Perfect)

- (1) G forms in *-ā* follow the paradigm of 3fp *kətábā* given above under (a):

*həzā: həzáni, həzāk, həzáhi, həzah*, etc.

- (2) Forms in *-o* have the same suffixes as *kətábu*.

- (3) D and C forms in *-i* change this to *-əy-* and add the suffixes of *katab*:

*manni: mannəyáni, mannəyāk, mannəyeh*, etc.

Masc. pl. forms in *-íu* change this to *-əyu-* and add the suffixes of *kətábu*:

*manníu: mannəyúni, mannəyuk, mannəyúhi*, etc.

Fem. sg. forms in *-íat* change this to *-it-*:

*ʿanníat* ‘she oppressed’ but *ʿannitah* ‘she oppressed her’.

## Vocabulary 21

□ ʔim (conj.) if.

*Exercises*

A.

1 יחרון כֹּד יחוּזֶנֶךְ 2 חותו לנהרא ולא תשתון ית מֵיא 3 איקריון בצפרא 4 נוחות למצרים בדיל דניקני  
 מיכלא תמן 5 סקו לקיריון וחיבו תמן עד צפרא 6 מני ית כוכביא אם תכול למימני יתון 7 תיתון  
 להיכלא כֹּד אקרי לכון 8 ויהי ביומא ההוא ותהי מצותא בינא וביניהון 9 אן נירעי ית ענא 10 צובו  
 אילנא בגו גינתא 11 אהוב לארעי 12 איתא לוהי בדיל דאדין על פתנמא

B.

1 נישרי ביסטר בירא הדא 2 יתוב לקרתיה וימות תמן 3 נקום וניזיל לשורא 4 ייתון בליליא בדיל  
 דייחדוניה 5 לא תכול למימנע יתנא מלמזיל 6 למא ייתין הלכא 7 לא ישבקון יתכון למחזי ית ברכון  
 8 תדברין ית כספא ותמנן יתיה



## LESSON TWENTY-TWO

### 22.1 D Verbs: Imperfect, Imperative, Participles

Below are presented the Imperfect, Imperative, and Active Participle of D verbs for sound roots (*qabbel*), roots III-Guttural and III-*r* (*tabbar*), roots II-Guttural and II-*r* (*qāreb*), and roots III-Weak (*manni*):

Perfect	Imperfect	Imperative	Participle
קָבִיל <i>qabbel</i>	יִקְבִּיל <i>yəqabbel</i>	קָבִיל <i>qabbel</i>	מִקְבִּיל <i>maqabbel</i>
תָּבַר <i>tabbar</i>	יִתְבַּר <i>yətabbar</i>	תָּבַר <i>tabbar</i>	מִתְבַּר <i>mətabbar</i>
קָרֵב <i>qāreb</i>	יִקְרֵב <i>yəqāreb</i>	קָרֵב <i>qāreb</i>	מִקְרֵב <i>maqāreb</i>
מָנִי <i>manni</i>	יִמְנֶה <i>yəmanne</i>	מָנִי <i>manni</i>	מִמְנֶה <i>məmanne</i>

Inflection is normal throughout.

Note that the Imperative masc. sg. of roots III-Weak is in *-i*; the rest of the forms are like those of the G *bāne*:

ms	מָנִי <i>manni</i>	mp	מָנוּ <i>manno</i>
fs	מָנָא <i>manna</i>	fp	מָנָאָה <i>mannáʾā</i>

The Passive Participle of D verbs is of the form מִקְוֵבֵל *maqubbal*, מְתוּבָּר *mətabbar*, מְמוּנֶה *məmunne*. With roots II-Guttural and II-*r*, however, the form is מִקְרָב *maqārab*.

The inflection of all participles in *-e* is like that of *bāne*: e.g.,

ms	מְמוּנֶה <i>məmanne</i>	mp	מְמוּנִין <i>məmannan</i>
fs	מְמוּנָא <i>məmannəyā</i>	fp	מְמוּנָאָה <i>məmannəyān</i>

### 22.2 C Verbs: Imperfect, Imperative, Participle

	Perfect	Imperfect	Imperative	Participle
Sound	אָפַרֵשׁ <sup>ʔ</sup> <i>apreš</i>	יִפְרֵשׁ <i>yapreš</i>	אָפַרֵשׁ <sup>ʔ</sup> <i>apreš</i>	מְפַרֵשׁ <i>mapreš</i>
III-G	אָשַׁכַּח <sup>ʔ</sup> <i>aškah</i>	יִשְׁכַּח <i>yaškah</i>	אָשַׁכַּח <sup>ʔ</sup> <i>aškah</i>	מְשַׁכַּח <i>maškah</i>
I- <i>n</i>	אָפִיק <sup>ʔ</sup> <i>appeq</i>	יִפִּיק <i>yappeq</i>	אָפִיק <sup>ʔ</sup> <i>appeq</i>	מְפִיק <i>mappeq</i>
I- <sup>ʔ</sup>	אוֹכִיל <sup>ʔ</sup> <i>okel</i>	יוֹכִיל <i>yokel</i>	אוֹכִיל <sup>ʔ</sup> <i>okel</i>	מוֹכִיל <i>mokel</i>
I- <i>y</i>	אוֹלִיד <sup>ʔ</sup> <i>oled</i>	יוֹלִיד <i>yoled</i>	אוֹלִיד <sup>ʔ</sup> <i>oled</i>	מוֹלִיד <i>moled</i>
III-Weak	אָחִזִי <sup>ʔ</sup> <i>ahzi</i>	יִחִזֶה <i>yahze</i>	אָחִזִי <sup>ʔ</sup> <i>ahzi</i>	מְאִחִזֶה <i>mahze</i>
Hollow	אָקִים <sup>ʔ</sup> <i>aqem</i>	יִקִּים <i>yəqim</i>	אָקִים <sup>ʔ</sup> <i>aqem</i>	מְקִים <i>məqim</i>
Gem.	אָעִיל <sup>ʔ</sup> <i>aʿel</i>	יִעִיל <i>yaʿel</i>	אָעִיל <sup>ʔ</sup> <i>aʿel</i>	מְעִיל <i>maʿel</i>

### 22.3 G Verbs: the Passive Participle

(a) Sound roots

ms	כָּתִיב <i>katib</i>	mp	כָּתִיבִין <i>katibin</i>
fs	כָּתִיבָא <i>katibā</i>	fp	כָּתִיבָן <i>katibān</i>

## (b) Roots III-Weak (see also Appendix III, p. 67)

ms	קָרַי	<i>qare</i>	mp	קָרַן	<i>qaran</i>
fs	קָרִיאַ	<i>qaryā</i>	fp	קָרִיָּן	<i>qaryān</i>

## 22.4 The -t- Verbs

Corresponding to most transitive G, D, and C verbs there are passive (or reflexive) verbs marked by a prefixed -t-. The basic forms of these verbs from Sound Roots are as follows:

	Perfect	Imperfect	Imperative	Participle
Gt	<sup>ʔ</sup> <i>itqətel</i>	<i>yitqətel</i>	<sup>ʔ</sup> <i>itqətel</i>	<i>mitqətel</i>
Dt	<sup>ʔ</sup> <i>itqabbal</i>	<i>yitqabbal</i>	<sup>ʔ</sup> <i>itqabbal</i>	<i>mitqabbal</i>
Ct	<sup>ʔ</sup> <i>ittapraš</i>	<i>yittapraš</i>	<sup>ʔ</sup> <i>ittapraš</i>	<i>mittapraš</i>

The inflection of the Dt and the Ct is normal: in the Perfect and Imperative the stem vowel remains; in the Imperfect and Participle the stem vowel is reduced. The Gt Perfect and Imperative are also normal: Perfect <sup>ʔ</sup>*itqətel*, <sup>ʔ</sup>*itqətélat*, etc.; Imperative <sup>ʔ</sup>*itqətel*, <sup>ʔ</sup>*itqətlī*, etc. In the Gt Imperfect and Participle, however, the reduction of the stem vowel occasions the return of the full vowel -a- in the penultimate syllable: Imperfect 3ms *yitqətel*, 3mp *yitqatlu*; Participle ms *mitqətel*, fs *mitqatla*.

The following table shows the Gt, Dt, and Ct forms for various root types that require special note:

	Perfect	Imperfect	Imperative	Participle
III-Gutt. Gt	<sup>ʔ</sup> <i>itmāna<sup>c</sup></i>	<i>yitmāna<sup>c</sup></i>	<sup>ʔ</sup> <i>itmāna<sup>c</sup></i>	<i>mitmāna<sup>c</sup></i>
II-Gutt. Dt	<sup>ʔ</sup> <i>itbāarak</i>	<i>yitbāarak</i>	<sup>ʔ</sup> <i>itbāarak</i>	<i>mitbāarak</i>
I-y Ct	<sup>ʔ</sup> <i>ittotab</i>	<i>yittotab</i>	<sup>ʔ</sup> <i>ittotab</i>	<i>mittotab</i>
III-Weak Gt	<sup>ʔ</sup> <i>itgəli</i>	<i>yitgəle</i>	<sup>ʔ</sup> <i>itgəli</i>	<i>mitgəle</i>
3mp	<sup>ʔ</sup> <i>itgəli<sup>ʔ</sup>u</i>	<i>yitgəlon</i>	<sup>ʔ</sup> <i>itgəlo</i>	<i>mitgəlan</i>
3fp	<sup>ʔ</sup> <i>itgəli<sup>ʔ</sup>ā</i>	<i>yitgəlyān</i>	<sup>ʔ</sup> <i>itgəlá<sup>ʔ</sup>ā</i>	<i>mitgəlyān</i>
III-Weak Dt	<sup>ʔ</sup> <i>itmanni</i>	<i>yitmanne</i>	<sup>ʔ</sup> <i>itmanni</i>	<i>mitmanne</i>
3mp	<sup>ʔ</sup> <i>itmanni<sup>ʔ</sup>u</i>	<i>yitmannon</i>	<sup>ʔ</sup> <i>itmanno</i>	<i>mitmannan</i>
Ct	<sup>ʔ</sup> <i>ittahzi</i>	<i>yittahze</i>	<sup>ʔ</sup> <i>ittahzi</i>	<i>mittahze</i>
Hollow Gt	<sup>ʔ</sup> <i>ittəqām</i>	<i>yittəqām</i>	<sup>ʔ</sup> <i>ittəqām</i>	<i>mittəqām</i>

If the first root consonant is a sibilant (š, s, š, z), there is metathesis in the Gt and Dt:

G שָׁבַק *šəbaq* Gt אִשְׁתָּבֵק *ʔištabeq* (< \*<sup>ʔ</sup>*itšəbeq*).

With z and š, further assimilation takes place: -zt- > -zd-; -št- > -št-:

G זָבַן *zəban* Gt אִזְדָּבֵן *ʔizdəben* (< \*<sup>ʔ</sup>*itzəben*).

If the first root consonant is d, t, or ṭ, complete assimilation of prefixal -t- takes place:

G תָּבַר	<i>təbar</i>	Gt אִתְּבַר	<i>ʔittəbar</i>	Dt אִתְּבָר	<i>ʔittabbar</i>
G תָּמַר	<i>təmar</i>	Gt אִתְּמַר	<i>ʔittəmar</i>	Dt אִתְּמָר	<i>ʔittammar</i>
G דָּבַר	<i>dəbar</i>	Gt אִדְּבַר	<i>ʔiddəbar</i>	Dt אִדְּבָר	<i>ʔiddabbar</i>

22.5 The Adjective <sup>3</sup>uḥrān ('other')

## Absolute

ms	אֲחֵרָן <sup>3</sup> uḥrān	mp	אֲחֵרָנִין <sup>3</sup> uḥrānin
fs	אֲחֵרִי <sup>3</sup> uḥri	fp	אֲחֵרָנָיָן <sup>3</sup> uḥrānəyān

## Emphatic

ms	אֲחֵרָנָא <sup>3</sup> uḥrānā	mp	אֲחֵרָנָא <sup>3</sup> uḥrānəyyā
fs	אֲחֵרָנָתָא <sup>3</sup> uḥrānətā	fp	אֲחֵרָנָתָא <sup>3</sup> uḥrānəyātā

## 22.6 The Ordinal Numbers

The Ordinal adjectives have the following endings:

masculine			feminine		
abs. sing.	-āy	pl. -ā <sup>3</sup> in	abs. sing.	—	pl. —
emph. sing.	-ā <sup>3</sup> ā	pl. -ā <sup>3</sup> e	emph. sing.	-etā	pl. -əyyātā

The base forms are:

<i>qadmāy</i>	<i>rəbi<sup>c</sup>āy</i>	<i>šəbi<sup>c</sup>āy</i>	<i><sup>c</sup>əsirāy</i>
<i>tinyān</i>	<i>ḥəmišāy</i>	<i>təmināy</i>	
<i>təlītāy</i>	<i>šətitāy</i>	<i>təši<sup>c</sup>āy</i>	

## Vocabulary 22

The following -*t*- verbs occur in the readings (Genesis 12–16):

- Gt    אֲתַגְלִי <sup>3</sup>itgəli to appear, reveal oneself.  
        אֲתַמְנִי <sup>3</sup>itməni to be counted.  
        אֲשַׁתְּבִי <sup>3</sup>ištəbi to be captured.  
        אֲתַקְבֵּר <sup>3</sup>itqəbar to be buried.  
        אֲדַבֵּר <sup>3</sup>iddəbar to be taken.  
        אֲשַׁתְּאַר <sup>3</sup>ištə<sup>3</sup>ar to survive, remain over.  
        אֲתַכְנִישׁ <sup>3</sup>itkəneš to be gathered, gather (intrans.).

- Dt    אֲסַתְּלַק <sup>3</sup>istallaq to go up.  
        אֲתַקְיָם <sup>3</sup>itqəyyam to be allowed to live, etc.  
        אֲתַכְנַשׁ <sup>3</sup>itkannaš to gather (intrans.).  
        אֲתַמַּלַּל <sup>3</sup>itmallal to converse.  
        אֲתַפַּלֵּג <sup>3</sup>itpallag <sup>c</sup>al to attack (in context).  
        אֲתַבְּרַךְ <sup>3</sup>itbārak to be blessed.  
        אֲתַפַּרֵּשׁ <sup>3</sup>itpāraš to separate (intrans.).

- Ct    אֲתוֹתֵב <sup>3</sup>ittotab to settle (intrans.).  
        אֲתַחֲזִי <sup>3</sup>ittahzi to appear.

## APPENDICES

### APPENDIX I: Feminine Nouns Ending in -vCtā:

1. -a- is reduced to -ø- in the abs. an cst. forms, resulting in other changes to the stem:

emphatic	absolute	construct	emph.pl.	
<sup>c</sup> agaltā	<sup>c</sup> aglā	<sup>c</sup> aglat	<sup>c</sup> aglātā	heifer
nədbatā	nīdbā	nīdbat	nīdbātā	free-will offering
<sup>c</sup> alaltā	<sup>c</sup> alālā	<sup>c</sup> aləlat	<sup>c</sup> aləlātā	produce

2. -i- and -e- are sometimes reduced, sometimes not:

kəništā	kinšāl/kənešā	kinšat		congregation
nəbiltā	nəbilā	nīblat		corpse
gəzertā	gəzerā	gəzerat		decree

active participle G:

kātebtā	kātəbā	kātəbat	kātəbātā	writing
---------	--------	---------	----------	---------

3. -u- and -ā- are normally not reduced:

šəyārtā	šəyārā	šəyārat	šəyārātā	caravan
gənubtā	gənubā	gənubat	gənubātā	theft

### APPENDIX II: Nouns in -itā and -utā.

These go back to two originally distinct types:

1. Those with -it and -ut are suffixes used to form abstract nouns; the regular inflection is

zar <sup>c</sup> itā	zari	zar <sup>c</sup> it	zar <sup>c</sup> əyātā	descendant
malkutā	malku	malkut	malkəwātā	kingdom.

2. Those in which -it and -ut are the result of phonetic changes involving y or w as the third root consonant. These sometimes follow the inflection of zar<sup>c</sup>itā and malkutā, as, e.g.,

kəsutā	kəsu	kəsut		garment
--------	------	-------	--	---------

Often, however, they show traces of the more original form:

rə <sup>c</sup> utā	rə <sup>c</sup> wā	rə <sup>c</sup> ut	ra <sup>c</sup> wātā	will, desire
<sup>c</sup> aritā/ <sup>c</sup> aryātā	<sup>c</sup> aryā	<sup>c</sup> aryat		nakedness

See further Appendix III.

Note also the noun šəlotā (originally \*šəlawat-):

šəlotā	šəlo	šəlot	šəlwātā	prayer
--------	------	-------	---------	--------

**APPENDIX III: Nouns and Adjectives final -y, -w (including G passive participles of verbs III-Weak):**

ADJECTIVES (*qəše* hard, difficult):

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	<i>qəše (qəši)</i>	<i>qəšan</i>	<i>qašyā</i>	<i>qašyān</i>
cst.	<i>qəše</i>	<i>qəše (qašye)</i>	<i>qašyat/qəšit</i>	<i>qašyāt</i>
emph.	<i>qašyā</i>	<i>qəšayyā</i>	<i>qašyātā/qəšitā</i>	<i>qašyātā</i>

Similarly G active participles of verbs II-Weak:

abs.	<i>bāne</i>	<i>bānan</i>	<i>bānəyā</i>	<i>bānəyān</i>
cst.	<i>bāne</i>	<i>bāne</i>	<i>bānəyat/bānit</i>	<i>bānəyāt</i>
emph.	<i>bānəyā</i>	<i>bānayyā</i>	<i>bānitā</i>	<i>bānəyātā</i>

But note also, e.g., *rā<sup>c</sup>əyā* shepherd, pl. *rā<sup>c</sup>əwātā*.

NOUNS (*gadyā* kid; <sup>ʔ</sup>*aryā* lion; *hedwā* joy; *hizwā* appearance):

	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	<i>gədi</i>	<i>gadyin/gədin</i>	<sup>ʔ</sup> <i>əri</i>	<sup>ʔ</sup> <i>aryāwān</i>
cst.	<i>gədi</i>	<i>gadye/gəde</i>	<sup>ʔ</sup> <i>əri</i>	<sup>ʔ</sup> <i>aryāwāt</i>
emph.	<i>gadyā</i>	<i>gədayyā</i>	<sup>ʔ</sup> <i>aryā</i>	<sup>ʔ</sup> <i>aryāwātā</i>
abs.	<i>hədu</i>		<i>həzu</i>	<i>hizwin</i>
cst.			<i>həzu</i>	<i>hizwe</i>
emph.	<i>hidwā/hədwā</i>		<i>hizwā</i>	<i>hizwayyā</i>

**APPENDIX IV: Gentilics and Other Adjectives in -ay (cf. also ordinal numbers, p. 65):**

*Miṣray* Egyptian

	MASCULINE		FEMININE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
abs.	<i>Miṣray/āy</i>	<i>Miṣrā<sup>ʔ</sup>in</i>	<i>Miṣrā<sup>ʔ</sup>ā</i>	<i>Miṣrā<sup>ʔ</sup>ān</i>
cst.	<i>Miṣray/āy</i>	<i>Miṣrā<sup>ʔ</sup>e</i>	—	—
emph.	<i>Miṣrā<sup>ʔ</sup>ā</i>	<i>Miṣrā<sup>ʔ</sup>e</i>	<i>Miṣretā</i>	<i>Miṣrayyātā</i>

For the fem. sg. emph. there also occur forms like *Miṣritā* and *Miṣrāyātā*

y may replace <sup>ʔ</sup> in all forms: e.g., m. pl. emph. *Miṣrāye*, fem. sg. abs. *Miṣrāyā*.

## APPENDIX V: VERB PARADIGMS

## 1. Sound Verbs

	G	G stative	D	C	Gt	Dt	Ct
	Peal		Pael	Aphel	Ithpeel	Ithpaal	Ittaphal
Perf. 3ms	כָּתַב	קָרַיב	כָּתִיב	אֶכְתִּיב	אֶתְכַּתֵּיב	אֶתְכַּתֵּב	אֶתְכַּתֵּב
3fs	כָּתְבָת	קָרִיבָת	כָּתִיבָת	אֶכְתִּיבָת	אֶתְכַּתִּיבָת	אֶתְכַּתִּיבָת	אֶתְכַּתִּיבָת
2ms	כָּתַבְתָּ (א)	קָרַיבְתָּ (א)	כָּתִיבְתָּ (א)	אֶכְתִּיבְתָּ (א)	אֶתְכַּתִּיבְתָּ (א)	אֶתְכַּתִּיבְתָּ (א)	אֶתְכַּתִּיבְתָּ (א)
2fs	כָּתַבְתְּ	קָרַיבְתְּ	כָּתִיבְתְּ	אֶכְתִּיבְתְּ	אֶתְכַּתִּיבְתְּ	אֶתְכַּתִּיבְתְּ	אֶתְכַּתִּיבְתְּ
1cs	כָּתַבְתִּי	קָרַיבְתִּי	כָּתִיבְתִּי	אֶכְתִּיבְתִּי	אֶתְכַּתִּיבְתִּי	אֶתְכַּתִּיבְתִּי	אֶתְכַּתִּיבְתִּי
3mp	כָּתְבוּ	קָרִיבוּ	כָּתִיבוּ	אֶכְתִּיבוּ	אֶתְכַּתִּיבוּ	אֶתְכַּתִּיבוּ	אֶתְכַּתִּיבוּ
3fp	כָּתְבֵּא	קָרִיבֵּא	כָּתִיבֵּא	אֶכְתִּיבֵּא	אֶתְכַּתִּיבֵּא	אֶתְכַּתִּיבֵּא	אֶתְכַּתִּיבֵּא
2mp	כָּתַבְתֶּם	קָרַיבְתֶּם	כָּתִיבְתֶּם	אֶכְתִּיבְתֶּם	אֶתְכַּתִּיבְתֶּם	אֶתְכַּתִּיבְתֶּם	אֶתְכַּתִּיבְתֶּם
2fp	כָּתַבְתִּין	קָרַיבְתִּין	כָּתִיבְתִּין	אֶכְתִּיבְתִּין	אֶתְכַּתִּיבְתִּין	אֶתְכַּתִּיבְתִּין	אֶתְכַּתִּיבְתִּין
1cp	כָּתַבְנָא	קָרַיבְנָא	כָּתִיבְנָא	אֶכְתִּיבְנָא	אֶתְכַּתִּיבְנָא	אֶתְכַּתִּיבְנָא	אֶתְכַּתִּיבְנָא
Imf. 3ms	יִכְתֹּב	יִקְרֶב	יִכְתִּיב	יִכְתִּיב	יִתְכַּתֵּיב	יִתְכַּתֵּב	יִתְכַּתֵּב
3fs	תִּכְתֹּב	תִּקְרֶב	תִּכְתִּיב	תִּכְתִּיב	תִּתְכַּתֵּיב	תִּתְכַּתֵּב	תִּתְכַּתֵּב
2ms	תִּכְתֹּב	תִּקְרֶב	תִּכְתִּיב	תִּכְתִּיב	תִּתְכַּתֵּיב	תִּתְכַּתֵּב	תִּתְכַּתֵּב
2fs	תִּכְתְּבִין	תִּקְרְבִין	תִּכְתְּבִין	תִּכְתְּבִין	תִּתְכַּתְּבִין	תִּתְכַּתְּבִין	תִּתְכַּתְּבִין
1cs	אֶכְתֹּב	אֶקְרֶב	אֶכְתִּיב	אֶכְתִּיב	אֶתְכַּתֵּיב	אֶתְכַּתֵּב	אֶתְכַּתֵּב
3mp	יִתְכַּתְּבוּ	יִקְרְבוּ	יִתְכַּתְּבוּ	יִתְכַּתְּבוּ	יִתְכַּתְּבוּ	יִתְכַּתְּבוּ	יִתְכַּתְּבוּ
3fp	יִתְכַּתְּבֵּן	יִקְרְבֵּן	יִתְכַּתְּבֵּן	יִתְכַּתְּבֵּן	יִתְכַּתְּבֵּן	יִתְכַּתְּבֵּן	יִתְכַּתְּבֵּן
2mp	תִּתְכַּתְּבוּ	תִּקְרְבוּ	תִּתְכַּתְּבוּ	תִּתְכַּתְּבוּ	תִּתְכַּתְּבוּ	תִּתְכַּתְּבוּ	תִּתְכַּתְּבוּ
2fp	תִּתְכַּתְּבִין	תִּקְרְבִין	תִּתְכַּתְּבִין	תִּתְכַּתְּבִין	תִּתְכַּתְּבִין	תִּתְכַּתְּבִין	תִּתְכַּתְּבִין
1cp	נִכְתֹּב	נִקְרֶב	נִכְתִּיב	נִכְתִּיב	נִתְכַּתֵּיב	נִתְכַּתֵּב	נִתְכַּתֵּב
Imv. ms	כָּתוּב	קָרַב	כָּתִיב	אֶכְתִּיב	אֶתְכַּתֵּיב	אֶתְכַּתֵּב	אֶתְכַּתֵּב
fs	כָּתוּבִי	קָרַבִּי	כָּתִיבִי	אֶכְתִּיבִי	אֶתְכַּתִּיבִי	אֶתְכַּתִּיבִי	אֶתְכַּתִּיבִי
mp	כָּתוּבוּ	קָרַבוּ	כָּתִיבוּ	אֶכְתִּיבוּ	אֶתְכַּתִּיבוּ	אֶתְכַּתִּיבוּ	אֶתְכַּתִּיבוּ
fp	כָּתוּבֵּא	קָרַבֵּא	כָּתִיבֵּא	אֶכְתִּיבֵּא	אֶתְכַּתִּיבֵּא	אֶתְכַּתִּיבֵּא	אֶתְכַּתִּיבֵּא
Act. ms	כָּתִיב		מִכְתִּיב	מִכְתִּיב	מִתְכַּתֵּיב	מִתְכַּתֵּב	מִתְכַּתֵּב
ptcp. mp	כָּתְבִין		מִכְתְּבִין	מִכְתְּבִין	מִתְכַּתְּבִין	מִתְכַּתְּבִין	מִתְכַּתְּבִין
Pass.ptcp. ms	כָּתִיב		מִכְתֵּב / מִכְתֵּב	מִכְתֵּב / מִכְתֵּב			
Infin.	מִכְתֵּב	מִקְרֵב	כָּתֵבָא	אֶכְתֵּבָא	אֶתְכֵּבָא	אֶתְכֵּבָא	אֶתְכֵּבָא

## 2. Verbs III-weak

	G	G stative	D	C	Gt	Dt	Ct
	Peal		Pael	Aphel	Ithpeel	Ithpaal	Ittaphal
Perf. 3ms	בָּנָא	חָדִי	בָּנִי	אֲבִנִי	אֲתִבְנִי	אֲתִבְנִי	אֲתִבְנִי
3fs	בָּנְתָא	חָדִיאָת	בָּנִיאָת	אֲבִנִיאָת	אֲתִבְנִיאָת	אֲתִבְנִיאָת	אֲתִבְנִיאָת
2ms	בָּנִיתָ (א)	חָדִיתָ (א)	בָּנִיתָ (א)	אֲבִנִיתָ (א)	אֲתִבְנִיתָ (א)	אֲתִבְנִיתָ (א)	אֲתִבְנִיתָ (א)
2fs	בָּנִית	חָדִית	בָּנִית	אֲבִנִית	אֲתִבְנִית	אֲתִבְנִית	אֲתִבְנִית
1cs	בָּנִיתִי (י)	חָדִיתִי (י)	בָּנִיתִי (י)	אֲבִנִיתִי (י)	אֲתִבְנִיתִי (י)	אֲתִבְנִיתִי (י)	אֲתִבְנִיתִי (י)
3mp	בָּנוּ	חָדִיו/חָדִיאוּ	בָּנִיאוּ	אֲבִנִיאוּ	אֲתִבְנִיאוּ	אֲתִבְנִיאוּ	אֲתִבְנִיאוּ
3fp	בָּנְיָהּ	חָדִיָּהּ	בָּנִיָּהּ	אֲבִנִיָּהּ	אֲתִבְנִיָּהּ	אֲתִבְנִיָּהּ	אֲתִבְנִיָּהּ
2mp	בָּנִיתוּן	חָדִיתוּן	בָּנִיתוּן	אֲבִנִיתוּן	אֲתִבְנִיתוּן	אֲתִבְנִיתוּן	אֲתִבְנִיתוּן
2fp	בָּנִיתִין	חָדִיתִין	בָּנִיתִין	אֲבִנִיתִין	אֲתִבְנִיתִין	אֲתִבְנִיתִין	אֲתִבְנִיתִין
1cp	בָּנִינָא	חָדִינָא	בָּנִינָא	אֲבִנִינָא	אֲתִבְנִינָא	אֲתִבְנִינָא	אֲתִבְנִינָא
Imf. 3ms	יִבְנִי	יִחְדִי	יִבְנִי	יִבְנִי	יִתְבְּנִי	יִתְבְּנִי	יִתְבְּנִי
3fs	תִּבְנִי	תִּחְדִי	תִּבְנִי	תִּבְנִי	תִּתְבְּנִי	תִּתְבְּנִי	תִּתְבְּנִי
2ms	תִּבְנִי	תִּחְדִי	תִּבְנִי	תִּבְנִי	תִּתְבְּנִי	תִּתְבְּנִי	תִּתְבְּנִי
2fs	תִּבְנִין	תִּחְדִין	תִּבְנִין	תִּבְנִין	תִּתְבְּנִין	תִּתְבְּנִין	תִּתְבְּנִין
1cs	אֲבִנִי	אֲחָדִי	אֲבִנִי	אֲבִנִי	אֲתִבְנִי	אֲתִבְנִי	אֲתִבְנִי
3mp	יִבְנוּן	יִחְדוּן	יִבְנוּן	יִבְנוּן	יִתְבְּנוּן	יִתְבְּנוּן	יִתְבְּנוּן
3fp	יִבְנִין	יִחְדִין	יִבְנִין	יִבְנִין	יִתְבְּנִין	יִתְבְּנִין	יִתְבְּנִין
2mp	תִּבְנוּן	תִּחְדוּן	תִּבְנוּן	תִּבְנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן	תִּתְבְּנוּן
2fp	תִּבְנִין	תִּחְדִין	תִּבְנִין	תִּבְנִין	תִּתְבְּנִין	תִּתְבְּנִין	תִּתְבְּנִין
1cp	נִבְנִי	נִחְדִי	נִבְנִי	נִבְנִי	נִתְבְּנִי	נִתְבְּנִי	נִתְבְּנִי
Imv. ms	בָּנִי/בְנִי	חָדִי	בָּנִי	אֲבִנִי	אֲתִבְנִי	אֲתִבְנִי	אֲתִבְנִי
fs	בָּנָא	חָדָא	בָּנָא	אֲבִנָא	אֲתִבְנָא	אֲתִבְנָא	אֲתִבְנָא
mp	בָּנוּ	חָדוּ	בָּנוּ	אֲבִנוּ	אֲתִבְנוּ	אֲתִבְנוּ	אֲתִבְנוּ
fp	בָּנְיָהּ	חָדִיָּהּ	בָּנְיָהּ	אֲבִנְיָהּ	אֲתִבְנְיָהּ	אֲתִבְנְיָהּ	אֲתִבְנְיָהּ
Act. ms	בָּנִי		מִבְנִי	מִבְנִי	מִתְבְּנִי	מִתְבְּנִי	מִתְבְּנִי
ptcp. mp	בָּנִין		מִבְנִין	מִבְנִין	מִתְבְּנִין	מִתְבְּנִין	מִתְבְּנִין
Pass. ms	בָּנִי		מִבְנוּנָא	מִבְנוּנָא			
ptcp.							
Infin.	מִבְנִי	מִחְדִי	בָּנְיָהּ	אֲבִנְיָהּ	אֲתִבְנְיָהּ	אֲתִבְנְיָהּ	אֲתִבְנְיָהּ





**APPENDIX VI: NOTES to Targum Onqelos to Genesis 12-16** (according to the edition of Alexander Sperber, *The Bible in Aramaic*, volume I: *the Pentateuch* [Leiden, 1959]).

**Abbreviations:**

abs.: absolute state.

Berliner: A. Berliner, *Targum Onkelos* (Berlin, 1884), an edition with Tiberian pointing; the pointing of this version is not cited in Sperber's critical apparatus.

cst.: construct state.

GN: geographical name.

MT: the Hebrew of the masoretic text.

PN: personal name.

var.: variant text (in the critical apparatus of Sperber's edition).

§ refers to sections of T. O. Lambdin, "An Introduction to the Aramaic of Targum Onqelos" (typescript).

\* indicates a common word that should be learned.

**Chapter 12**

1. *yallādutā* place of birth.  
<sup>ʔ</sup>*aḥziyennā* read with the var. <sup>ʔ</sup>*aḥzennāk* (see §21.2 b).
2. \**rābā* G to grow, increase, become great; *rabbi* D to make great, increase, raise, rear.  
*mābārak* see §22.1.
3. *lāṭet* (a *pālel* verb, a pseudo-conjugation corresponding to the Hebrew *pōlēl*) = \**lāṭ* (*yālūt*) G to curse.  
\**zar<sup>c</sup>itā* (f.; pl. *zar<sup>c</sup>ayātā*) descendent, family.
4. *Loṭ* PN.  
*šib<sup>c</sup>in* variant of *šab<sup>c</sup>in*.  
*wā-hameš* for expected *wā-ḥameš* (cf. the var.).  
*Hārān* GN.
5. *Šāray* PN.  
\**ša<sup>c</sup>(a)bed* (a *šaphel* verb, conjugated like <sup>ʔ</sup>*aphel*) to subject; here: to convert.  
*di-Kan<sup>c</sup>an* and *di-Kān<sup>c</sup>an* are both typographical errors for *di-Kna<sup>c</sup>an*/*di-Knā<sup>c</sup>an*; the long *ā* of the second form is in imitation of the Hebrew pausal form.
6. *Šākam* GN.  
*Morah* GN.  
*Kāna<sup>c</sup>anā<sup>ʔ</sup>ā* Canaanite.
8. *Bet ʔel* GN.  
*U-praseh* a typographical error for *u-parseh* (cf. §21.2 a); *parseh lā-maškaneh* = *pāras yāt maškaneh*.  
<sup>c</sup>*Āy* GN.
9. <sup>ʔ</sup>*āzel wā-nāṭel* cf. §18.1 (end).
11. *qārib* either for *qāreb* (cf. the var.), or for the adjective *qārib* near (cf. the discussion of *taqqip* in Vocabulary 18).  
\**hā* particle introducing an affirmation (Hebrew *hinnēh*); with following noun: 'here is'.  
*yāda<sup>c</sup>nā* cf. §18.2.  
\**hizwā* (abs. *ḥēzu*; pl. *ḥizwayyā*) sight, vision, appearance.
12. Read *yihzan* (typo).  
\**qayyem* D to confirm, establish; here: to let live.
13. \*<sup>ʔ</sup>*oteb* C (imperfect in G: *yītab* [a Hebraism for *yētab*; cf. var.]) to be well (here impersonal: <sup>ʔ</sup>*oteb lā-X* it was well with X; X prospered, was fine).  
\**āki* an archaic form of the 2fs suffix (usually *-ak*), used here in pause.
15. \**par<sup>c</sup>oh* pharaoh.
17. \**al<sup>c</sup>ēsaq* (prep.) because of, on account of.
18. \**ḥawwi* D to tell, inform (someone: *lā-*).
19. <sup>ʔ</sup>*amart* for <sup>ʔ</sup>*amart* (cf. var.).  
<sup>ʔ</sup>*aḥāt* for <sup>ʔ</sup>*aḥāt* (cf. var.).

## Chapter 13

3. *maṭṭəlānā* journey (cf. *nəṭal*).  
\**qadmetā* former time or occasion; *bə-qadmetā* previously.
5. \**ʔap* (adv.) also, likewise, even.
6. \**sobar* (anomalous verb type) to bear, support.  
Read *qinyānəhon* (typo).
7. One expects *rā<sup>c</sup>e* (cst.) for *rā<sup>c</sup>an*, or *yāt* after *rā<sup>c</sup>an*.  
*Pərizzāʔā* Perizzite.
10. \**zəqap* (*yizqop*) G to raise, lift up.  
*Yardənā* GN.  
\**kol* with suffixes has the base *kull-*.  
*bet šiqyā* an irrigated (or well-watered) area (cf. *ʔašqi*).  
*Sədom* GN.  
*ʕamorāh* GN.  
\**māte* (prep.) as far as (lit.: reaching, extending to).  
*Šō<sup>c</sup>ar* GN.
11. \**bəḥar* (*yibḥar*) G to choose.  
*qadmeta* here: east.  
*ʔəḥóhi* error for *ʔəhúhi* (cf. var.).
13. *ʔanše* a Hebraism (cf. MT); *ʔənāše* is expected (cf. var.).  
\**māmonā* usually means 'wealth, money' in Aramaic.  
\**giwyātā/gəwitā* (pl. *giwyātā/gəwiyātā*) body.
15. \**ʕālāmā* world; eternity; *ʕad ʕālāmā* forever.
16. \**aprā* dust.  
\**let* (negative predicative particle) there is/are not; *ʔipšār* possibility (originally: division, alternative);  
*let ʔipšār* it is not possible (to do: *də-* + imperfect or *lə-* + infinitive).
17. \**hallek* D to walk, go.  
\**ʔurkā* length.  
\**putyā* width.
18. *Mamreʔ* PN.  
*Habron* GN.

## Chapter 14

1. *ʔamrāpal* PN; *Bābal* GN; *ʔaryok* PN; *ʔallasar* GN; *Kədār-lā<sup>c</sup>ómar* PN; *ʕelām* GN; *Tid<sup>c</sup>āl* PN.  
*ʕaməme* for *ʕaməmayyā*; an emphatic plural in *-e* (cf. eastern Aramaic dialects).
2. *Bára<sup>c</sup>* PN; *Birša<sup>c</sup>* PN; *Šinʔāb* PN; *ʔadmāh* GN; *Šam<sup>c</sup>ébar* PN; *Šəboyim/ Šəboʔim* GN; *Bála<sup>c</sup>* GN.
3. \**yammā* sea.  
\**milhā* salt.
4. \**tarta ʕasre* twelve.  
\**təlāt ʕasre* thirteen.  
\**mərad* G to rebel.
5. \**ʔarba<sup>c</sup> ʕasre* fourteen.  
\**məḥā* G to strike, smite.  
\**gibbārā* warrior (for MT *rəpāʔīm*).  
*ʕaštərot Qarnáyim* GN.  
*taqqipayyā* translates MT *haz-zūzīm* (gentilic?).  
*Hāmətā* GN.  
*ʔemətānā* (adj.) fearsome (here an emphatic plural in *-e*); translates MG *hā-ʔəmīm* (gentilic?).  
*Šəweh Qiryātāyim* GN.
6. *Horāʔā* Hurrian.  
*Se<sup>c</sup>ir* GN; *Pāʔran* GN.  
*səmak* G to lean upon; *səmik ʕal* bordering on.
7. *pillug* (Hebrew) division; \**dinā* legal case, decision, judgment; *pillug dinā* renders MT *ʕən mišpāt*

- (‘spring of judgment’).  
*Rəqām* GN (MT *Qādēš*).  
<sup>2</sup>*māləqāʾā* Amalekite.  
<sup>2</sup>*amorāʾā* Amorite.  
<sup>c</sup>*en Gádi* GN.
8. \**saddar* D to arrange, position, set up; *saddar qərābā* to join battle.
  9. \**li-qbel* (prep.) against.
  10. *hemārā* bitumen, pitch.
  11. \**šəbā* G to capture.
  13. \**šezeb* (anomalous verb type; loan from Akkadian) to save; \**məšezeb* (passive ptcpl) survivor, fugitive.  
<sup>c</sup>*ibrāʾā* Hebrew.  
*šəre* error(?) for *šāre*.  
<sup>2</sup>*aškol* PN; <sup>c</sup>*āner* PN.  
<sup>c</sup>*ənāš qəyāmā* ally/allies.
  14. \**zārez* D to rouse, muster.  
<sup>c</sup>*təmānat ʿasre* eighteen.  
*Dān* GN.
  15. <sup>2</sup>*itpəlag* error for Gt <sup>2</sup>*itpəleg* (cf. var.) or Dt <sup>2</sup>*itpallag*.  
*Hobāh* GN.  
*Dammāsaq* GN.
  17. *pənā* G to turn; *panni* D to clear, remove; to level; *məpanna* (rare passive ptcpl form) clear, levelled (MT <sup>c</sup>*əmeq šāwēh* ‘valley of the Plain’).  
*resā* race(-course); *bet resā* race-course, arena (MT <sup>c</sup>*əmeq ham-mélek* ‘king’s valley’).
  18. *Malki-sādaq* PN.  
*Yərušlam* GN.  
<sup>c</sup>*šammeš* D to minister, wait upon.  
<sup>2</sup>*el* El (divine name).  
<sup>c</sup>*illay* (adj.; emphatic <sup>c</sup>*illāʾā*) high(est).
  20. *sānəʾā* archaic or Hebraizing for \**sānəyā* enemy (participle of \**sənā* G to hate).  
<sup>c</sup>*kollā* (emphatic state of *kol*) everything, the whole.
  22. \*<sup>2</sup>*ərem* C to raise, lift up.
  23. \**huṭā* thread.  
<sup>c</sup>*məsānā* shoe; <sup>c</sup>*arqətā* strap; <sup>c</sup>*arqat məsānā* shoe-lace.  
<sup>c</sup>*attar* D (of <sup>c</sup>*ətar*) to make rich.
  24. *bār min* = *bar min*.  
<sup>2</sup>*akkal* D = G(?), or mistake for G (cf. var.).  
<sup>c</sup>*hullāqā* portion, share.

## Chapter 15

1. \**nəbuʾā* prophecy, inspiration, vision.  
<sup>c</sup>*tuqpā* (abs./cst. *təqop*) strength.  
<sup>c</sup>*agrā* reward; pay(ment).
2. *Ywy ʾəlohim* (Hebrew) ‘(o) Lord God’.  
*də-lā* here: without.  
<sup>c</sup>*waldā* child, offspring.  
<sup>c</sup>*parnāsā* (loan from Greek *πρόνοος*) administration; *bar parnāsā* manager (MT *ben-méseq*).  
*Dammasqāʾā* Damascene.  
<sup>2</sup>*li-ʿázar* PN.
4. \*<sup>2</sup>*əlāhen/ʾillāhen* but (rather), however, on the contrary.
5. *səkā* G to look; <sup>2</sup>*istakki* Dt to look.  
<sup>c</sup>*kə-den* thus (lit.: like this).
6. \**hemen* (irregular C verb) to believe.  
<sup>c</sup>*həšab/həšeb* G to think, plan; to reckon, consider, regard.

- zākutā* (f.; abs. *zāku*) merit, favor, justice.
7. <sup>ʔ</sup>*ur* GN.  
*Kasdāʔā* Chaldaean.
9. \*<sup>ʕ</sup>*iglā* calf.  
\*<sup>ʕ</sup>*izzā* (f.) she-goat.  
\**dikrā* male; ram.  
*šapninā* turtle-dove.  
*yonā* (m.) dove, pigeon; the final *-h* is archaic or a Hebraism.
10. *palleg* D to split.  
\**šəwe* half; equal portion.  
*yəhab* here: to place.  
*palgā/pilgā* piece.  
*lā-qābel* reflects Tiberian pointing (*lo-qōbel*) for Babylonian *liqbel*.  
\**ḥabrā* companion, counterpart.  
\*<sup>ʕ</sup>*opā* (collective) fowl, bird.
12. \**šimšā* (f. and m.) sun; note: <sup>ʕ</sup>*āl*, of sun, 'to set'.  
\**šintā* (f.) sleep.  
\*<sup>ʔ</sup>*emətā* fear.  
\**qablā* darkness.
13. \**middā*<sup>ʕ</sup> a *miqtāl* infinitive (G); these occur, along with the more common *miqtal* forms, in imitation of the Hebrew infinitive absolute construction, to emphasize the finite verb.  
\**dayyārā* sojourner, dweller (cf. *dār*).  
*yipləḥun* (also in v. 14) error(?) for *yapləḥun* (so Berliner).  
\*<sup>ʕ</sup>*anni* D to oppress.
14. \**ken* (adv.) thus; \**bātar ken* afterwards; \*<sup>ʕ</sup>*al ken* therefore.
15. \**sebutā* (f.) old age; here with *š* for *s* (archaism or Hebraism).
16. \**dārā* generation.  
*rəbi*<sup>ʕ</sup>*āy* see §22.6.  
\**šəlim* (adj.) complete, whole, finished; perhaps here for *šəlem* (so Berliner): \**šəlem* G to be finished, completed, whole; to come to an end.  
\**hobā* guilt, debt.
17. <sup>ʕ</sup>*al(l)at* error for <sup>ʕ</sup>*állat* (cf. var.); *wa-hwāt šimšā* <sup>ʕ</sup>*állat* imitates the asyndetic construction of the MT: *wa-yhî haš-šémeš bāʔāh* 'the sun had set'.  
*tannurā* furnace, brazier.  
*tənnānāl/tannənāl/tānənā* smoke; *di-* is either an error for *də-* (cf. var.) or reflects a variant vocalization of the noun (*di-tnān*).  
*bā*<sup>ʕ</sup>*orā* torch.  
\*<sup>ʔ</sup>*iššātā* (f. sg.; abs. <sup>ʔ</sup>*iššā*) fire.  
\*<sup>ʕ</sup>*ədā* G to pass (by, over, through).
18. \**naḥlā* wadi, stream.  
\**Pərāt* the Euphrates.
19. *Šālēmāʔā* gentilic (MT *haq-Qênī*).  
*Qənizzāʔā* gentilic (Qenizzite).  
\**qadmonay* (adj.; abs. *qadmonāʔā*) ancient; here: *Qadmonāʔā* gentilic. (Qadmonite).
20. *ḥittāʔā* gentilic (Hittite).  
*Pərizzāʔā* gentilic (Perizzite).  
*gibbārā* cf. 14:5.
21. *Gargišāʔā* gentilic (Gargishite; MT *Girgāšī*).  
*Yəbusāʔā* gentilic (Jebusite).

## Chapter 16

2. *məna*<sup>ʕ</sup>*ni* for *man*<sup>ʕ</sup>*áni* (cf. var.).  
*mā* <sup>ʔ</sup>*im* (also *māʔim*) perhaps; how? when?

- <sup>2</sup>*itbāni* Gt to be built (up); to acquire offspring.
3. \**sopā* end; *mis-sop* at the end of, after.  
*ba<sup>c</sup>alah* Tiberianizing for *ba<sup>c</sup>lah* (cf. var.).
  4. \**caddi* D to become pregnant; to remove.  
*\*qal/qāl* (root *q-l-l*) G become small, unimportant, of little esteem.  
*\*ribbonā* lord, master; *\*ribbonatā* lady, mistress.
  6. *cenāki* for *-āki*, cf. note to 12:13.
  7. *Hagrā* GN (MT *Šūr*).
  8. *atyā* for *atayā* (cf. *azālā*).
  9. \**išta<sup>c</sup>bad* (Št) passive and reflexive of *ša<sup>c</sup>bed* (12:5); the *a* after *c* (in the form in Sperber's main text) reflects a Tiberian ḥāṭēp vowel (*išta<sup>c</sup>ābad*).
  10. \**asgi* C to increase (trans.); for *asgā<sup>2</sup>ā*, see note to 15:13.  
*\*sagyā* (abs./cst. *sage*) multitude, large amount.
  11. *Yišmā<sup>c</sup>e(ʔ)l* PN.
  12. \**mārodā* rebel; wild ass (MT *pere<sup>2</sup> ādām*); in the variant: *cārodā* wild ass.  
*\*šarik* (adj.) needed, necessary; needing, needy.  
*ahóhi* for *ahóhi*.
  14. *qarā* here impersonal: one called.  
*\*qayyām* (adj.) living, existing, enduring.  
*Rəqām, Hagrā* GNs (MT *Qādeš, Báred*).
  15. *d-ələdat* error (typo?) for *d-ilədat* (so Berliner).



# Vocabulary in Lambdin, *Introduction to Targumic Aramaic*

Aramaic	Gloss	= Hebr.	Les.
<sup>ʔ</sup> ab, pl. <sup>ʔ</sup> abāhātā	father	<sup>ʔ</sup> āb	14
<sup>ʔ</sup> abad, yebad	to perish, die	<sup>ʔ</sup> bd	1
<sup>ʔ</sup> izgaddā	(ordinary) messenger (Pers.)		15
<sup>ʔ</sup> əzal, yezel	to go	hlk	1
<sup>ʔ</sup> əhad, yəhod	to seize, grasp, lay hold of; close (door)	<sup>ʔ</sup> hz	7
<sup>ʔ</sup> ah, pl. <sup>ʔ</sup> aḥayyā	brother	<sup>ʔ</sup> āh	14
<sup>ʔ</sup> əhātā, cs./abs. <sup>ʔ</sup> əhāt, pl. <sup>ʔ</sup> aḥ(h)əwātā	sister (my sister: <sup>ʔ</sup> əhāti or <sup>ʔ</sup> əhāt)	<sup>ʔ</sup> āhôt	19
<sup>ʔ</sup> aḥsānətā	possession, inheritance; cf. <sup>ʔ</sup> aḥsen		14
<sup>ʔ</sup> uḥrān, <sup>ʔ</sup> uḥri, <sup>ʔ</sup> uḥrānin, <sup>ʔ</sup> uḥrāneyān	other	<sup>ʔ</sup> aḥēr	22
<sup>ʔ</sup> əkal, yekol	to eat	<sup>ʔ</sup> kl	4
<sup>ʔ</sup> ilānā	tree	ʕš	7
<sup>ʔ</sup> im	if	<sup>ʔ</sup> im	21
<sup>ʔ</sup> amtū	maidservanthood (in idiom)		5
<sup>ʔ</sup> amtā, pl. <sup>ʔ</sup> amhātā	female servant, slave	<sup>ʔ</sup> āmā	6
<sup>ʔ</sup> immā, pl. <sup>ʔ</sup> immāhātā	(f.) mother (my mother: <sup>ʔ</sup> immā)	<sup>ʔ</sup> ēm	11
<sup>ʔ</sup> amar, yemar, memar	to say	<sup>ʔ</sup> mr	7
lā-memar	intro dir. quote	lē(ʔ)mōr	12
<sup>ʔ</sup> ān	where?	<sup>ʔ</sup> ān	8
lā- <sup>ʔ</sup> ān	whither?		8
manān	whence?		8
<sup>ʔ</sup> anā	I	<sup>ʔ</sup> ānī / <sup>ʔ</sup> ānōkī	18
<sup>ʔ</sup> anāhnā	we	<sup>ʔ</sup> ānāhnū	18
<sup>ʔ</sup> innin	they (f.)	hēn	18
<sup>ʔ</sup> innun	they (m.)	hēm	18
<sup>ʔ</sup> anāšā, cs./abs. <sup>ʔ</sup> anāš	man, men; sg. can be coll.	<sup>ʔ</sup> enōš	19
<sup>ʔ</sup> asar, yesar	to bind, take captive	<sup>ʔ</sup> sr	9
<sup>ʔ</sup> appayyā	(pl.) face, surface	pānīm	9
<sup>ʔ</sup> apreš	to divide, separate	bdl C	14
<sup>ʔ</sup> urḥā / <sup>ʔ</sup> orḥa, cs./abs. <sup>ʔ</sup> orah, pl. <sup>ʔ</sup> urḥātā	(f.) way, road, conduct, behavior	<sup>ʔ</sup> ōrah	18
<sup>ʔ</sup> əre	that, the fact that; when, since, bec.	kī	7
<sup>ʔ</sup> orāytā	the Torah	tōrā	18
<sup>ʔ</sup> arʿā	(f.) land, country; the earth	<sup>ʔ</sup> ereš	2
<sup>ʔ</sup> asad, yešod	to pour out, shed, deposit		20
<sup>ʔ</sup> atā, yete	to come	bw <sup>ʔ</sup> / <sup>ʔ</sup> th	10
C <sup>ʔ</sup> ayti	to bring; to cause to come	bw <sup>ʔ</sup> C	15
<sup>ʔ</sup> att	you (f. sg.)	<sup>ʔ</sup> att	18
<sup>ʔ</sup> att	you (m. sg.)	<sup>ʔ</sup> attā	18
<sup>ʔ</sup> attin	you (f. pl.)	<sup>ʔ</sup> atten	18
<sup>ʔ</sup> attun	you (m. pl.)	<sup>ʔ</sup> attem	18
<sup>ʔ</sup> ittu	wifehood (in idiom)		5
<sup>ʔ</sup> ittatā, pl. nāšayyā	woman, wife	<sup>ʔ</sup> iššā	1
<sup>ʔ</sup> attānā / <sup>ʔ</sup> atānā	she-ass	<sup>ʔ</sup> atōn	6
<sup>ʔ</sup> atrā	place, site	cf. <sup>ʔ</sup> āšer	8
bə-	in, within; with (instr.)	bə-	2
bə-go, bəgawwi	in, within, in the midst of	bə-tōk	4
bə-yad	into the hand/power/control of; through, by means of		4, 9
b-idā dā	into the hand/power/control of; through, by means of		9
bə-ken	at that time, in those days		18
bi-štar	beside, near	<sup>ʔ</sup> ēšel / bə-šad	11
bə-ʕene	in the eyes of, in the opinion of	bə-ʕenē	17

Aramaic	Gloss	= Hebr.	Les.
<i>bə'eš</i>	to be/become/seem bad; cf. <i>biš</i>		17
<i>bədil</i>	because of, for the sake of	<i>ba'ābūr</i>	19
<i>bədil də-</i>	so that, in order that (+ impf.)	<i>lāmā'an</i>	19
<i>ben</i>	between ( <i>ben u-ben</i> or <i>ben x lə-y</i> )	<i>bēn</i>	11
<i>bənā, yibne</i>	to build	<i>bnh</i>	10
<i>ba'lā</i>	husband, owner	<i>bā'al</i>	6
<i>bā'irā</i>	cattle (bulls, oxen, cows)	<i>bāqār / bā'ir</i>	6
<i>bārā</i>	the outside (of a place)	<i>hūs</i>	9
<i>bār min</i>	except, except for, other than		9
<i>lā-bārā</i>	to the outside		9
<i>mib-bārā</i>	on the outside (of: <i>lā</i> )		9
<i>lā-mib-bārā</i>	to the outside (of: <i>lā</i> )		9
<i>bārā</i>	son	<i>bēn</i>	6
<i>bərattā</i>	daughter	<i>bat</i>	6
<i>berā</i>	(f.) well, pit	<i>bā'ēr</i>	11
<i>bārek (√brk D)</i>	to bless	<i>bērek</i>	13
<i>Dt 'itbārak</i>	to be blessed		22
<i>birkatā</i>	blessing	<i>bārākā</i>	13
<i>biš</i>	bad, evil, wicked	<i>ra'</i>	17
<i>betā</i>	house	<i>bāyit</i>	3
<i>bātar</i>	after, behind (spatial, temporal)	<i>ahārē</i>	4
<i>bātar də-</i>	after	<i>ahārē 'āšer</i>	11
<i>gabrā / gubrā</i>	man	<i>gš</i>	1
<i>bə-go, bə-gawwi</i>	in, within, in the midst of	<i>bā-tōk</i>	4
<i>mig-go, mig-gawwi</i>	from within, from the midst of	<i>mit-tōk</i>	4
<i>gəzar, yigzar</i>	to cut; to circumcize	<i>gZR / krt</i>	4
<i>gəzar qəyām 'im</i>	to make a covenant with		4
<i>'itgəli (√gly Gt)</i>	to appear, reveal oneself		22
<i>gamlā</i>	camel	<i>gāmāl</i>	6
<i>ginnatā</i>	garden	<i>gan(nā)</i>	6
<i>dəbar, yidbar</i>	to take (s.th. along with you)	<i>lqh</i>	2
<i>Gt 'iddəbar</i>	to be taken		22
<i>dahbā</i>	gold	<i>zāhāb</i>	8
<i>√d-w-r: dār, yədur</i>	to sojourn	<i>gwr</i>	11
<i>dəhel, yidhal</i>	to be afraid, fear (obj. usu. <i>min (qədām)</i> )	<i>yr'</i>	5
<i>dəheq / dəhaq</i>	to press, urge; to oppress ( <i>yāt, bə-, lə-</i> )	<i>dhq</i> twice	9
<i>√d-y-n: dān, yədin</i>	to judge	<i>dyn</i>	11
<i>dilmā</i>	lest, so that not (+ impf.)	<i>pen</i>	19
<i>dāromā</i>	the south	<i>dārôm</i>	5
<i>mid-dāromā lə-</i>	to the south of		5
<i>daššā</i>	door, doorleaf	<i>délet</i>	7
<i>hu'</i>	he	<i>hū'</i>	18
<i>hi'</i>	she	<i>hī'</i>	18
<i>həwāh, yəhe / yihwe</i>	to be; with <i>lə-</i> , to become	<i>hyh</i>	10
<i>həwāh leh X</i>	he had X		10
<i>hākā</i>	here	<i>pōh</i>	12
<i>hekālā</i>	palace, temple	<i>hēkāl</i>	4
<i>hālākā</i>	hither, to this place	<i>hālākā</i>	12
<i>həpak</i>	to overthrow; to convert, change	<i>hpk</i>	9
<i>həpak yāt X lə-Y</i>	to change X into Y		9



Aramaic	Gloss	= Hebr.	Les.
<i>zəban</i>	to buy, purchase		8
D <i>zabben</i>	to sell		13
<i>zə'er</i>	small (*zu <sup>c</sup> ayr diminutive)	<i>mkr</i>	13
<i>ħabbel</i>	to destroy	<i>šā'ir / qātōn</i>	17
<i>ħadi, yihde</i>	to rejoice	<i>šht D / ħbl D late</i>	13
<i>ħadat</i> , f. abs. & m. emph. <i>ħadtā</i> , f. emph. <i>ħadattā</i>	new	<i>šmh / ħdh rare</i>	10
<i>ħazā, yihze</i>	to see	<i>ħādāš</i>	17
C <i>ʔahzi</i>	to show, cause to see	<i>rʔh / ħzh</i>	10
Ct <i>ʔittahzi</i>	to appear	<i>rʔh C</i>	14
<i>ħay</i> , f. <i>ħayyā</i>	alive, living		22
<i>ħayā</i>	to live, be alive	<i>ħay</i>	18
<i>ħayyāb</i>	wicked, evil, guilty of crime	<i>ħyh</i>	18
<i>ħakkim</i>	wise, clever	<i>ħattāʔ</i>	17
<i>ħamrā</i>	wine	<i>ħākām</i>	17
<i>ħamārā</i>	he-ass, donkey	<i>yáyin / hémer</i>	14
<i>ʔahsen</i> (V <sub>h</sub> sn C)	to take possession of (usu: land); to bequeath, hand on (X to Y: <i>yāt X lā-Y</i> ); cf. <i>ʔahsānātā</i>	<i>ħāmōr</i>	6
<i>ħaqlā</i>	field	<i>yrš</i>	14
<i>ħarbā</i>	(f.) sword	<i>šāde</i>	6
<i>ħəšokā</i>	darkness	<i>héreb</i>	6
		<i>ħōšek</i>	14
<i>tāb</i>	good, just, pleasant	<i>tōb</i>	17
<i>tamar</i>	to hide, conceal	<i>tmr</i>	9
<i>təʕā</i>	to wander, go astray	<i>tʕh</i>	14
C <i>ʔaʕi</i>	to lead astray		14
<i>turā</i>	mountain	<i>har</i>	1
<i>yədā</i> , cs. <i>yad</i>	hand	<i>yād</i>	9
<i>bə-yad, b-idā dā</i>	into the hand/power/control of; through, by means of		4, 9
<i>yədaʕ, yiddaʕ, middaʕ / medaʕ</i>	to know	<i>ydʕ</i>	7
<i>yədaʕ ʔare</i>	to know that		7
C <i>hodaʕ / ʔodaʕ</i>	to inform (s.o.: <i>yāt</i> ) of/about (s.th. <i>yāt</i> )	<i>ydʕ C</i>	15
<i>yəhab, yitten</i>	to give; to place, set	<i>ntn</i>	3
<i>ʔohi</i> (V <sub>h</sub> hy C)	to hurry, go hurriedly; to hurry (to do: <i>lā- + inf.</i> )	<i>mhr D</i>	15
<i>Yy, Ywy</i>	writing of the divine name		9
<i>yəkel, yikkol, mikkal / mekal</i>	to be able	<i>yākōl</i>	12
<i>yəled, yəlid, melad</i>	to bear (a child)	<i>yld</i>	16
C <i>ʔoled</i>	to beget	<i>yld C</i>	16
<i>yomā</i>	day	<i>yōm</i>	7
<i>yəməmə</i>	daylight		14
<i>yəret, yerat</i>	to inherit	<i>yrš</i>	7
<i>yāt</i>	(d. obj. particle)	<i>ʔet- / ʔēt</i>	2
<i>yəteb, yitteb</i>	to sit, dwell, remain, settle	<i>yšb</i>	5
C <i>ʔoteb</i>	to cause to settle	<i>yšb C</i>	15
Ct <i>ʔittotab</i>	to settle (intr.)		22
<i>kā-</i>	like, as, according to	<i>kā-</i>	4
<i>ka-ħdā</i>	together, as one		12
<i>kad</i>	when	<i>kaʔāšer / kī / bā- or kā- + inf.</i>	11
<i>kokəbā</i>	star	<i>kōkāb</i>	11
<i>kol / kull-</i>	all, every, whole, entire	<i>kōl / kol-</i>	7
<i>kallətā</i>	daughter-in-law	<i>kallā</i>	18
<i>kəmə dā-</i>	according as, as (conj.)		18

Aramaic	Gloss	= Hebr.	Les.
<i>bə-ken</i>	at that time, in those days		18
<sup>ʔ</sup> <i>itkəneš</i> (√ <i>knš</i> Gt)	to be gathered, gather (intr.)		22
Dt <sup>ʔ</sup> <i>itkannaš</i>	to gather (intr.)		22
<i>kaspā</i>	silver, money	<i>késep</i>	2
<i>kəʿan</i>	now, so now, now then	<sup>ʿ</sup> <i>attā</i>	20
<i>kapnā</i>	famine	<i>rāʿāb</i>	5
<i>karmā</i>	vineyard	<i>kérem</i>	9
<i>kətab</i>	to write	<i>ktb</i>	2
<i>lə-</i>	to, for (a person), to into (a place)	<i>lə, ʔel</i>	1
<i>lə-ʔān</i>	whither?		8
<i>lə-bārā</i>	to the outside		9
<i>lə-mā</i>	why?	<i>lāmmā</i>	2
<i>lə-madnəḥā</i>	east(ward)		5
<i>lə-memar</i>	intro dir. quote	<i>lē(ʔ)mōr</i>	12
<i>lə-mib-bārā</i>	to the outside (of: <i>lə</i> )		9
<i>lə-qaddāmūt</i>	(out) to meet	<i>liqra(ʔ)t</i>	13
<i>lə-tammān</i>	to there, thither		1
<i>lā</i>	(negative)	<i>lōʔ, ʔal</i>	1
<sup>ʔ</sup> <i>alwi</i> (√ <i>lwy</i> C)	to accompany	cf. <i>lwh</i>	14
<i>ləwāt</i>	to, unto, into the presence of (s.o.)	<sup>ʔ</sup> <i>el</i> / <i>lipnē</i>	3
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>lahdā</i>	very much, greatly	<i>məʔōd ?</i>	12
<i>lahmā</i>	bread, food	<i>léhem</i>	3
<i>ləlāyā</i>	night	<i>laylā</i>	7
<i>mā</i>	what?	<i>mā</i>	7
<i>lə-mā</i>	why?	<i>lāmmā</i>	2
<i>mā(ʔ)nā</i>	vessel, utensil	<i>kālī</i> / <i>ʔōnī</i>	8
<i>madbəḥā</i> , cs. <i>madbaḥ</i>	altar	<i>mizbēʿāḥ</i>	9
<i>madbəṛā</i>	desert, steppe, wilderness		5
<i>madnəḥā</i>	the east	<i>mizrāḥ</i>	5
<i>lə-madnəḥā</i>	east(ward)		5
<i>mim-madnaḥ</i> / <i>madnəḥā</i>	on/to the east of		5
√ <i>m-w-t</i> : <i>mit</i> , <i>yəmut</i>	to die	<i>mwt</i>	11
C <sup>ʔ</sup> <i>əmet</i>	to cause to die, put to death	<i>mwt</i> C	15
<i>mayyā</i>	water	<i>máyim</i>	3
<i>mekālā</i>	food (inf. as noun)		12
<i>maktāšā</i> , cs. <i>maktāš</i>	plague, affliction	<i>négaʿ</i>	15
<i>malʔākā</i>	angel, divine messenger	<i>malʔāk</i>	15
<i>malkā</i>	king	<i>mélek</i>	1
<i>malkəṭā</i>	queen	<i>malkā</i>	1
<i>malḵūtā</i> , pl. <i>malḵəwātā</i>	kingdom, reign, rule	<i>malḵūt, mamlākā</i>	9
<i>mallel</i> (√ <i>mill</i> D)	to speak (with: <sup>ʿ</sup> <i>im</i> )	<i>dibbēr</i>	13
Dt <sup>ʔ</sup> <i>itmallal</i>	to converse		22
<i>milləṭā</i> , pl. <i>millayyā</i>	(f.) word	<i>dābār</i>	11
<i>memərā</i> , cs. <i>memar</i>	word, utterance		12
<i>meməra da-Yy</i>	the Word of the Lord, circumloc. for God		12
<i>lə-memar</i>	intro dir. quote	<i>lē(ʔ)mōr</i>	12
<i>man</i>	who?	<i>mī</i>	7
<i>min</i>	from, out of; partitive	<i>min</i>	1
<i>mənān</i>	whence?		8
<i>mib-bārā</i>	on the outside (of: <i>lə</i> )		9

Aramaic	Gloss	= Hebr.	Les.
<i>mig-go, mig-gawwi</i>	from within, from the midst of	<i>mit-tôk</i>	4
<i>mid-dāromā lə-</i>	to the south of		5
<i>mīl-ləwāt</i>	from the presence of	<i>mīl-lipnê</i>	3
<i>mīm-madnəḥā</i>	on/to the east of		5
<i>mis-səṭar</i>	from beside		13
<i>me-<sup>c</sup>al</i>	from upon	<i>mē<sup>c</sup>al</i>	3
<i>min qədām</i>	from before, from the presence of	<i>mīl-lipnê</i>	4
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>mənā, yimne</i>	to count	<i>mnh</i>	10
<i>Gt <sup>ʾ</sup>itmāni</i>	to be counted		22
<i>məna<sup>c</sup>, yimna<sup>c</sup></i>	to prevent, hinder	<i>mn<sup>c</sup></i>	12
<i>məsar, yimsar</i>	to hand over (to into the hand of: <i>bə-yad, lə-,</i> or <i>qədām</i> )		4
<i>ma<sup>c</sup>rəbā</i>	the west	<i>ma<sup>c</sup>ārāb</i>	5
<i>maššutā</i>	(f.) quarrel, strife; cf. <i>nəṣā</i>	<i>nṣ<sup>ʾ</sup> N, C / maššā / maššūt</i>	19
<i>Miṣrā<sup>e</sup></i>	the Egyptians		4
<i>Miṣrāyim</i>	Egypt		5
<i>maškənā</i>	tent, habitation	<i>ʾōhel / miškān</i>	3
<i>mešərā</i>	plain, valley	<i>mīšôr</i>	3
<i>nəbiyā</i>	prophet	<i>nābī<sup>ʾ</sup></i>	8
<i>nahrā</i>	river	<i>nāhār</i>	2
<i>nəhorā</i>	light	<i>ʾôr / (nēr / nîr)</i>	14
<i>nəḥat / nəhet, yəhot</i>	to come/go down, descend	<i>yrd</i>	3
<i>C <sup>ʾ</sup>aḥet / ʾəhet</i>	to bring/lead/send down	<i>yrd C</i>	15
<i>nəṭal, yiṭṭol</i>	to set out, travel	<i>nṣ<sup>c</sup></i>	1
" "	to raise up, lift, take up	<i>nṣ<sup>ʾ</sup></i>	3
<i>nəṭar, yiṭṭar</i>	to guard, preserve, keep, observe	<i>nṣr</i>	4
<i>nəseb / nəsab, yissab</i>	to take (most genl. vb. for taking)	<i>lqh</i>	5
<i>nəseb X b-ideh</i>	he picked up X		9
<i>nəpal, yippel</i>	to fall	<i>npl</i>	3
<i>nəpaq, yippoq</i>	to go forth	<i>yṣ<sup>ʾ</sup></i>	1
<i>nəpaq min X</i>	to leave X, depart from X		1
<i>C <sup>ʾ</sup>appeq</i>	to bring/lead/send forth; produce	<i>yṣ<sup>ʾ</sup> C</i>	15
<i>nəpeš, yippoš</i>	to become numerous, widespread		8
<i>napšā, napšātā</i>	(f.) soul, person	<i>népeš</i>	18
<i>nəṣā</i>	to quarrel; cf. <i>maššutā</i>	<i>nṣ<sup>ʾ</sup> N, C</i>	19
<i>nəṣab, yiṣṣob</i>	to plant	<i>nṭ<sup>c</sup></i>	7
<i>səged, yisgod</i>	to bow down	<i>hištaḥāwā</i>	5
<i>səgi</i>	to be/become numerous	<i>rbh</i>	17
<i>saggi, saggi<sup>ʾ</sup>ā</i>	many, much, numerous	<i>rab(b)</i>	17
<i>bi-ṣṭar</i>	beside, near	<i>ʿēṣel / bə-ṣad</i>	11
<i>mis-səṭar</i>	from beside		13
<i>√s-y-b: sib / seb</i>	to grow old	<i>zqn / sébā old age</i>	11
<i>səleq, yissaq</i>	to go up, ascend (intr.)	<i>lh</i>	5
<i>C <sup>ʾ</sup>asseq</i>	to bring/lead/send up	<i>lh C</i>	15
<i>Dt <sup>ʾ</sup>istallaq</i>	to go up		22
<i>ʿabad, ya<sup>c</sup>bed</i>	to do, act; to make, fashion	<i>ʿsh</i>	7
<i>ʿabad qərābā ʿim</i>	to wage war against		9
<i>ʿabdā</i>	servant, slave; attendant	<i>ʿēbed</i>	6
<i>ʿabar, yi<sup>c</sup>bar / yi<sup>c</sup>ibar</i>	to cross ( <i>yāt</i> or <i>bə</i> )	<i>ʿbr</i>	2
<i>C <sup>ʾ</sup>a<sup>c</sup>bar</i>	to lead/take across	<i>ʿbr C</i>	14

Aramaic	Gloss	= Hebr.	Les.
<sup>ʿ</sup> ad	up to, as far as, until	<sup>ʿ</sup> ad	3
<sup>ʿ</sup> al	on, down onto; against; about, concerning, in regard to	<sup>ʿ</sup> al	3
<sup>ʿ</sup> al ʔappe	on the face, surface of; right up against, over against		9
<sup>ʿ</sup> al mā	why?	lāmmā	2
me- <sup>ʿ</sup> al	from upon	mē <sup>ʿ</sup> al	3
√ <sup>ʿ</sup> -l-l: <sup>ʿ</sup> al/ <sup>ʿ</sup> āl, ye <sup>ʿ</sup> ol	to enter (a place: lə-)	bw <sup>ʔ</sup>	11
C <sup>ʔ</sup> a <sup>ʿ</sup> el/ <sup>ʔ</sup> ə <sup>ʿ</sup> el	to bring/lead/take in; cause to enter	bw <sup>ʔ</sup> C	15
<sup>ʿ</sup> ulemā	boy, lad; servant, attendant	nā <sup>ʿ</sup> ar/ <sup>ʿ</sup> élem	4
<sup>ʿ</sup> ulemātā	girl, maiden	na <sup>ʿ</sup> ārā/ <sup>ʿ</sup> almā	4
<sup>ʿ</sup> im, <sup>ʿ</sup> imm-	with, together with	<sup>ʿ</sup> im/ <sup>ʔ</sup> et-/ <sup>ʔ</sup> ēt	4
<sup>ʿ</sup> ammā	people, the people; nation	<sup>ʿ</sup> am	1
<sup>ʿ</sup> ānā	flock(s) (sheep and goats)	šō <sup>(ʔ)</sup> n	6
<sup>ʿ</sup> enā, pl. <sup>ʿ</sup> enayyā	(f.) eye; well, spring	<sup>ʿ</sup> áyin	17
bā- <sup>ʿ</sup> ene	in the eyes of, in the opinion of	bā- <sup>ʿ</sup> ēnē	17
<sup>ʿ</sup> əraq, yi <sup>ʿ</sup> roq/yi <sup>ʿ</sup> iroq	to flee	brh, nws	1
<sup>ʿ</sup> atar	to be/become rich	<sup>ʿ</sup> šr	17
<sup>ʿ</sup> attir	rich	<sup>ʿ</sup> āšir	17
ʔitpallag <sup>ʿ</sup> al (√plg Dt)	can = to attack		22
pəlah, yiplah	to serve, work (as slave, etc.)	<sup>ʿ</sup> bd	2
C <sup>ʔ</sup> aplah	to subject, reduce to servitude	<sup>ʿ</sup> bd C	14
paqqed	to command (usu. foll. by dir. command using imv.); to put s.o. (yāt) in charge of ( <sup>ʿ</sup> al)	pqd /šwh D	18
pəras, yipres	to pitch (a tent)	nth	3
ʔapreš (√prš C)	to divide, separate	bdl C	14
Dt ʔitpāraš	to separate (intr.)		22
pitgāmā	word, thing, affair (Pers. lw.)	dābār	2
pətaḥ, yiptaḥ	to open	pṯh	7
šalli (√sly D)	to pray	hitpallēl	13
šəlotā	prayer	təpillā	13
šippunā	the north	šāpōn	5
šaprā	morning	bōqer	2
qabbel	to receive	lqh /qbl D late	13
qabbel min	to obey		13
qabbel šəlotā	to hear a prayer		13
qabbel lə-memar X	to heed, obey X		13
ʔitqəbar (√qbr Gt)	to be buried		22
ʔaqdem (√qdm C)	to do s.th. early or first (usu. + bā-šaprā, followed by a 2nd coordinated verb); to go early	škm C	14
lə-qaddāmūt (D infin.)	(out) to meet	liqra <sup>(ʔ)</sup> t	13
qədām	before, in the presence of	lipnē	4
min qədām	from before, from the presence of	mīl-lipnē	4
qadmāy	first		22
√q-w-m: qām, yəqum	to arise, stand, stop	qwm	11
C <sup>ʔ</sup> əqem	to set up, establish, to cause to stand, station	qwm C /kwn C	15
Dt ʔitqayyam	to be allowed to live, etc.		22
qəṭal	to kill	hrg /qṭl	2
qəyāmā /qiyāmā	treaty, covenant; cf. qām	bərīt	4
qālā	voice, sound	qōl	8
qənā, yiqne	to acquire, purchase	qnḥ	10
qinyānā	property, possessions		2

Aramaic	Gloss	= Hebr.	Les.
<i>qarā, yiqre</i>	to call, summon ( <i>lā-</i> ); to name	<i>qr</i> <sup>2</sup>	10
<i>qarā yāt šom X Y</i>	to name X Y		10
<i>qareb, yiqrab</i>	to approach, draw near (to: <i>lā, lāwāt</i> )	<i>qrb</i>	5
<i>qareb + inf.</i>	to be on the point of		5
<i>qareb bā-</i>	to come into contact with, touch		5
<i>D qāreb</i>	to bring, present, offer	<i>qrb C</i>	13
<i>qarābā</i>	battle, war	<i>milhāmā</i>	9
<i>qurbānā</i>	offering	<i>minhā / qorbān</i>	13
<i>qartā, pl. qirwayyā</i>	city	<i>ʿir</i>	1
<i>rab, rabbā, rabrabayyā</i>	great, big, important	<i>gādōl</i>	17
<i>rabbā</i>	as noun, leader, prince, high official		17
<i>rugzā</i>	anger, wrath	<i>rōgez</i>	6
<i>rādap</i>	to pursue (obj. with <i>bātar</i> )	<i>rdp</i>	4
<i>rəhaṭ / rəheṭ, yirhaṭ</i>	to run	<i>rws</i>	4
<i>rəhem, yirham</i>	to love	<i>ʿhb</i>	6
<i>ramšā</i>	evening	<i>ʿereb</i>	2
<i>rāʿā, yirʿe, ptcp. rāʿe, pl. rāʿan</i>	to pasture, tend	<i>rʿh</i>	10, 18
<i>rāʿayā, cs. rāʿe, pl. rāʿawātā</i>	shepherd, herdsman	<i>rōʿe</i>	18
<i>ʾištāʾar (√šʾr Gt)</i>	to survive, remain over		22
<i>šabbah (D)</i>	to praise	<i>hillēl</i>	13
<i>ʾištābi (√šby Gt)</i>	to be captured		22
<i>šabaq</i>	to leave, abandon, forsake	<i>ʿzb</i>	4
<i>šabaq + inf.</i>	to allow		4
<i>šabaq lā</i>	to forgive		4
<i>šawwi</i>	to put, place, set, set up, make	<i>šym / šwh D late</i>	13
<i>šakeb, yiškob</i>	to lie down	<i>škb</i>	8
<i>ʾaškah (√škh C)</i>	to find, come upon	<i>mšʾ</i>	14
<i>šalah, yišlah</i>	to send, to send a message/messenger	<i>šlh</i>	8
<i>šamayyā</i>	(m. pl.) heaven, the sky	<i>šamāyim</i>	11
<i>šmaʿ, yišmaʿ</i>	to hear	<i>šmʿ</i>	8
<i>šmā, cs. šom, pl. šamāhātā</i>	name	<i>šēm</i>	9
<i>šapar</i>	to be/become good	<i>tyb / yṭb</i>	17
<i>šappir</i>	beautiful, handsome, excellent	<i>yāpe / ṭōb</i>	17
<i>ʾašqi (√šqy C)</i>	to cause to drink; to water (animals)	<i>šqh C</i>	14
<i>šarā</i>	to come to a stop, set up camp, settle down	<i>cf. škn</i>	11
<i>D šāri</i>	to begin (+ inf. or ptcp.)	<i>hll C</i>	13
<i>šati, yište</i>	to drink	<i>šth</i>	10
<i>šattā, cs. šanat, pl. šanayyā</i>	(f.) year	<i>šānā</i>	16
<i>tabar, yitbar</i>	to break, break down; to subdue	<i>šbr</i>	9
<i>√t-w-b: tāb, yəṭub</i>	to return, go/come back	<i>šwb</i>	11
<i>C ʾateb</i>	to bring/lead/send back; to answer (a person: <i>yāt</i> )	<i>šwb C / ʿnh</i>	15
<i>təhot</i>	under, beneath (+pl. sfs.)	<i>tāhat</i>	8
<i>tammān</i>	there, in that place	<i>šām</i>	1
<i>lā-tammān</i>	to there, thither	<i>šāmmā</i>	1
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>tāqen, f. tāqənā</i>	good, proper, correct, in good order	<i>ṭōb / tqn</i>	18
<i>təqep, yitqap</i>	to be, grow strong, severe, rich, wealthy	<i>kbd / ḥzq</i>	5
<i>təqep lā-N</i>	N became angry	<i>ḥrh lā-</i>	5
<i>təqep rugzeh bā-</i>	he became angry at/with	<i>ḥrh lā-</i>	6
<i>taqqip, f. taqqipā</i>	strong, powerful, severe	<i>ḥāzāq</i>	18

Aramaic	Gloss	= Hebr.	Les.
<i>torā</i>	bull, ox	<i>šôr / ʿēlep</i>	6
<i>toratā</i>	cow	<i>pārā?</i>	6
<i>tārek</i> (√ <i>trk</i> D)	to drive out, expel	<i>grš</i>	13
<i>tar<sup>c</sup>ā</i>	gate (of a city), doorway (house, tent)	<i>šá<sup>c</sup>ar</i>	7

# Vocabulary in Lambdin, *Introduction to Targumic Aramaic*

Aramaic	Gloss	= Hebr.	Les.
ʔalwi (√lwy C)	accompany		
kāmā dā-	according as, as (conj.)	cf. <i>lwh</i>	14
qanā, yiqne	acquire, purchase		18
bātar dā-	after	<i>qnh</i>	10
bātar	after, behind (spatial, temporal)	ʔahārē ʔāšer	11
hay, f. hayyā	alive, living	ʔahārē	4
kol/kull-	all, every, whole, entire	<i>hay</i>	18
šəbaq + inf.	allow	<i>kōl/kol-</i>	7
madbəhā, cs. madbaḥ	altar		4
malʔākā	angel, divine messenger	<i>mizbē<sup>a</sup>ḥ</i>	9
rugzā	anger, wrath	<i>malʔāk</i>	15
təqep lə-N	N became angry	<i>rōgez</i>	6
təqep rugzeh bə-	he became angry at/with	<i>hrh lə-</i>	5
Ct ʔittahzi	appear	<i>hrh lə-</i>	6
ʔitgəli (√gly Gt)	appear, reveal oneself		22
qəreb, yiqrab	approach, draw near (to: <i>lə, ləwāt</i> )		22
√q-w-m: qām, yaqum	arise, stand, stop	<i>qrb</i>	5
bə-ken	at that time, in those days	<i>qwm</i>	11
ʔitpallag ʕal (√plg Dt)	can = to attack		18
biš	bad, evil, wicked		22
qərəbā	battle, war	<i>ra<sup>c</sup></i>	17
yəkel, yikkol, mikkal/mekal	be able	<i>milhāmā</i>	9
dəḥel, yidḥal	be afraid, fear (obj. usu. <i>min (qədām)</i> )	<i>yākōl</i>	12
Dt ʔitqayyam	be allowed to live, etc.	<i>yr<sup>c</sup></i>	5
Dt ʔitbārak	be blessed		22
ʔitqabar (√qbr Gt)	be buried		22
ʔištābi (√šby Gt)	be captured		22
Gt ʔitmāni	be counted		22
ʔitkəneš (√knš Gt)	be gathered, gather (intr.)		22
qəreb + inf.	be on the point of		22
Gt ʔiddabar	be taken		5
təqep, yitqap	be, grow strong, severe, rich, wealthy		22
šəpar	be/become good	<i>kbd/ḥzq</i>	5
səgi	be/become numerous	<i>tyb/yṭb</i>	17
ʕatar	be/become rich	<i>rbh</i>	17
bəʔeš	be/become/seem bad; cf. <i>biš</i>	<i>ʕsr</i>	17
həwāh, yahe/yihwe	be; with <i>lə-</i> , become		17
yəled, yəlid, melad	bear (a child)	<i>hyh</i>	10
šappir	beautiful, handsome, excellent	<i>yld</i>	16
bədil	because of, for the sake of	<i>yāpe/tôb</i>	17
nəpeš, yippoš	become numerous, widespread	<i>ba<sup>c</sup>ābūr</i>	19
qədām	before, in the presence of		8
C ʔoled	beget	<i>lipnē</i>	4
D šāri	begin (+ inf. or ptcip.)	<i>yld C</i>	16
bi-štar	beside, near	<i>hll C</i>	13
ben	beside, near	<i>ʔešel/bə-šad</i>	11
ʔəsar, yesar	between ( <i>ben u-ben</i> or <i>ben x lə-y</i> )	<i>ʔešel/bə-šad</i>	11
bārek (√brk D)	bind, take captive	<i>bēn</i>	11
birkātā	bind, take captive	<i>ʔsr</i>	9
səged, yisgod	bind, take captive	<i>bērēk</i>	13
ʕulemā	bind, take captive	<i>bārākā</i>	13
laḥmā	bind, take captive	<i>hištaḥāwā</i>	5
	bread, food	<i>nā<sup>c</sup>ar/ʕelem</i>	4
		<i>lēhem</i>	3

Aramaic	Gloss	= Hebr.	Les.
<i>tābar, yitbar</i>	break, break down; to subdue	<i>šbr</i>	9
D <i>qāreb</i>	bring, present, offer	<i>qrb C</i>	13
C <i>ʔateb</i>	bring/lead/send back; to answer (a person: <i>yāt</i> )	<i>šwb C / ʿnh</i>	15
C <i>ʔaḥet / ʔaḥet</i>	bring/lead/send down	<i>yrd C</i>	15
C <i>ʔappeq</i>	bring/lead/send forth; produce	<i>yšʔ C</i>	15
C <i>ʔasseq</i>	bring/lead/send up	<i>ʿlh C</i>	15
C <i>ʔaʿel / ʔaʿel</i>	bring/lead/take in; cause to enter	<i>bwʔ C</i>	15
C <i>ʔayti</i>	bring; to cause to come	<i>bwʔ C</i>	15
<i>ʔah, pl. ʔaḥayyā</i>	brother	<i>ʔāh</i>	14
<i>bənā, yibne</i>	build	<i>bnh</i>	10
<i>torā</i>	bull, ox	<i>šōr / ʿelep</i>	6
<i>zəban</i>	buy, purchase		8
<i>qārā, yiqre</i>	call, summon ( <i>lā-</i> ); to name	<i>qrʔ</i>	10
<i>gamlā</i>	camel	<i>gāmāl</i>	6
<i>bəʿirā</i>	cattle (bulls, oxen, cows)	<i>bāqār / bəʿir</i>	6
C <i>ʔamet</i>	cause to die, put to death	<i>mwt C</i>	15
<i>ʔašqi (√šqy C)</i>	cause to drink; to water (animals)	<i>šqh C</i>	14
C <i>ʔoteb</i>	cause to settle	<i>yšb C</i>	15
<i>ḥəpak yāt X lā-Y</i>	change X into Y		9
<i>qartā, pl. qirwayyā</i>	city	<i>ʿir</i>	1
<i>ʔatā, yete</i>	come	<i>bwʔ / ʔth</i>	10
<i>qəreb bə-</i>	come into contact with, touch		5
<i>šarā</i>	come to a stop, set up camp, settle down	cf. <i>škn</i>	11
<i>nəḥat / nəḥet, yeḥot</i>	come/go down, descend	<i>yrd</i>	3
<i>paqqed</i>	command (usu. foll. by dir. command using inv.); to put s.o. ( <i>yāt</i> ) in charge of ( <i>ʿal</i> )	<i>pqd / šwh D</i>	18
Dt <i>ʔitmallal</i>	converse		22
<i>mənā, yimne</i>	count	<i>mnh</i>	10
<i>torətā</i>	cow	<i>pārāʔ</i>	6
<i>ʿabar, yiʿbar / yiʿibar</i>	cross ( <i>yāt</i> or <i>bə</i> )	<i>ʿbr</i>	2
<i>gəzar, yigzar</i>	cut; to circumcize	<i>gʒr / krt</i>	4
<i>ḥəšokā</i>	darkness	<i>ḥōšek</i>	14
<i>bəratā</i>	daughter	<i>bat</i>	6
<i>kallətā</i>	daughter-in-law	<i>kallā</i>	18
<i>yomā</i>	day	<i>yôm</i>	7
<i>yəməmə</i>	daylight		14
<i>madbərə</i>	desert, steppe, wilderness		5
<i>ḥabbel</i>	destroy	<i>šḥt D / ḥbl D late</i>	13
<i>√m-w-t: mit, yəmut</i>	die	<i>mwt</i>	11
<i>yāt</i>	(d. obj. particle)	<i>ʔet- / ʔēt</i>	2
<i>ʔapreš</i>	divide, separate	<i>bdl C</i>	14
<i>ʔapreš (√prš C)</i>	divide, separate	<i>bdl C</i>	14
<i>ʔaqdem (√qdm C)</i>	do s.th. early or first (usu. + <i>bə-šaprā</i> , followed by a 2nd coordinated verb); to go early	<i>škm C</i>	14
<i>ʿabad, yaʿbed</i>	do, act; to make, fashion	<i>ʿsh</i>	7
<i>daššā</i>	door, doorleaf	<i>délet</i>	7
<i>šəti, yište</i>	drink	<i>šth</i>	10
<i>tārek (√trk D)</i>	drive out, expel	<i>grš</i>	13
<i>madnəḥā</i>	the east	<i>mizrāḥ</i>	5
<i>lā-madnəḥā</i>	east(ward)		5
<i>lā-madnəḥā</i>	east(ward)		5
<i>ʔəkal, yekol</i>	eat	<i>ʔkl</i>	4
<i>Miṣrāyim</i>	Egypt		5



Aramaic	Gloss	= Hebr.	Les.
<i>Miṣrāʾe</i>	the Egyptians		4
√ <sup>c</sup> -l-l: <sup>c</sup> al / <sup>c</sup> āl, ye <sup>c</sup> ol	enter (a place: lə-)	<i>bwʾ</i>	11
<i>ramšā</i>	evening	<sup>c</sup> ēreb	2
<i>bār min</i>	except, except for, other than		9
<sup>c</sup> enā, pl. <sup>c</sup> enayyā	(f.) eye; well, spring	<sup>c</sup> áyin	17
<sup>ʔ</sup> appayyā	(pl.) face, surface	<i>pānīm</i>	9
<i>nəpal, yippel</i>	fall	<i>npl</i>	3
<i>kapnā</i>	famine	<i>rā<sup>c</sup>āb</i>	5
<sup>ʔ</sup> ab, pl. <sup>ʔ</sup> əbāhātā	father	<sup>ʔ</sup> āb	14
<sup>ʔ</sup> amtā, pl. <sup>ʔ</sup> amhātā	female servant, slave	<sup>ʔ</sup> āmā	6
<i>ḥaqlā</i>	field	<i>šāde</i>	6
<sup>ʔ</sup> aškah (√ <sup>ʔ</sup> škḥ C)	find, come upon	<i>mšʾ</i>	14
<i>qadmāy</i>	first		22
<sup>c</sup> araq, yi <sup>c</sup> roq / yi <sup>c</sup> iroq	flee	<i>brḥ, nws</i>	1
<sup>c</sup> ānā	flock(s) (sheep and goats)	šō <sup>(ʔ)</sup> n	6
<i>mekālā</i>	food (inf. as noun)		12
<i>šəbaq lə</i>	forgive		4
<i>min qədām</i>	from before, from the presence of	<i>mil-lipnē</i>	4
<i>min qədām</i>	from before, from the presence of	<i>mil-lipnē</i>	4
<i>mis-sətar</i>	from beside		13
<i>mis-sətar</i>	from beside		13
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>mil-ləwāt</i>	from the presence of	<i>mil-lipnē</i>	3
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>mit-tammān</i>	from there, thence	<i>miššām</i>	1
<i>me-<sup>c</sup>al</i>	from upon	<i>mē<sup>c</sup>al</i>	3
<i>me-<sup>c</sup>al</i>	from upon	<i>mē<sup>c</sup>al</i>	3
<i>min</i>	from, out of; partitive	<i>min</i>	1
<i>ginnətā</i>	garden	<i>gan(nā)</i>	6
<i>tar<sup>c</sup>ā</i>	gate (of a city), doorway (house, tent)	<i>šā<sup>c</sup>ar</i>	7
Dt <sup>ʔ</sup> itkannaš	gather (intr.)		22
<sup>c</sup> ulemātā	girl, maiden	<i>na<sup>c</sup>ārā / <sup>c</sup>almā</i>	4
<i>yəhab, yitten</i>	give; to place, set	<i>ntn</i>	3
<sup>ʔ</sup> əzal, yezel	go	<i>hlk</i>	1
<i>nəpaq, yippoq</i>	go forth	<i>yšʾ</i>	1
Dt <sup>ʔ</sup> istallaq	go up		22
<i>səleq, yissaq</i>	go up, ascend (intr.)	<i>ʿlh</i>	5
<i>dahbā</i>	gold	<i>zāhāb</i>	8
<i>ṭāb</i>	good, just, pleasant	<i>ṭōb</i>	17
<i>tāqen, f. tāqənā</i>	good, proper, correct, in good order	<i>ṭōb / tqn</i>	18
<i>rab, rabbā, rabrəbayyā</i>	great, big, important	<i>gādōl</i>	17
√ <sup>s</sup> -y-b: sib / seb	grow old	<i>zqn / šēbā</i> old age	11
<i>nətar, yiṭtar</i>	guard, preserve, keep, observe	<i>nšr</i>	4
<i>yədā, cs. yad</i>	hand	<i>yād</i>	9
<i>məsar, yimsar</i>	hand on (X to Y: <i>yāt X lə-Y</i> ); cf. <sup>ʔ</sup> aḥsənətā	<i>yrš</i>	14
<i>həwāh leh X</i>	hand over (to into the hand of: <i>bə-yad, lə-</i> , or <i>qədām</i> )	4	
<i>huʾ</i>	he had X		10
<i>ḥamārā</i>	he	<i>hūʾ</i>	18
<i>šəmayyā</i>	he-ass, donkey	<i>ḥāmōr</i>	6
<i>šəma<sup>c</sup>, yišma<sup>c</sup></i>	(m. pl.) heaven, the sky	<i>šəmayim</i>	11
<i>qabbel šəlotā</i>	hear	<i>šm<sup>c</sup></i>	8
<i>qabbel lə-memar X</i>	hear a prayer		13
	heed, obey X		13

Aramaic	Gloss	= Hebr.	Les.
<i>hākā</i>	here	<i>pōh</i>	12
<i>tamar</i>	hide, conceal	<i>tmr</i>	9
<i>hālākā</i>	hither, to this place	<i>hālākā</i>	12
<i>betā</i>	house	<i>báyit</i>	3
<sup>ʔ</sup> <i>ohi</i> (√ <i>hy</i> C)	hurry, go hurriedly; to hurry (to do: <i>la-</i> + inf.)	<i>mhr</i> D	15
<i>ba<sup>c</sup>lā</i>	husband, owner	<i>bá<sup>c</sup>al</i>	6
<sup>ʔ</sup> <i>anā</i>	I	<sup>ʔ</sup> <i>ānī</i> / <sup>ʔ</sup> <i>ānōkī</i>	18
<sup>ʔ</sup> <i>im</i>	if	<sup>ʔ</sup> <i>im</i>	21
<i>ba<sup>c</sup>ene</i>	in the eyes of, in the opinion of	<i>ba<sup>c</sup>ēnē</i>	17
<i>ba<sup>c</sup>ene</i>	in the eyes of, in the opinion of	<i>ba<sup>c</sup>ēnē</i>	17
<i>ba-go, ba<sup>c</sup>awwi</i>	in, within, in the midst of	<i>ba<sup>c</sup>tōk</i>	4
<i>ba-go, ba<sup>c</sup>awwi</i>	in, within, in the midst of	<i>ba<sup>c</sup>tōk</i>	4
<i>ba-</i>	in, within; with (instr.)	<i>ba-</i>	2
<i>C hoda<sup>c</sup> / <sup>ʔ</sup>oda<sup>c</sup></i>	inform (s.o.: <i>yāt</i> ) of/about (s.th. <i>yāt</i> )	<i>yd<sup>c</sup> C</i>	15
<i>yaret, yerat</i>	inherit	<i>yrš</i>	7
<i>ba-yad</i>	into the hand/power/control of; through, by means of		4, 9
<i>b-idā dā</i>	into the hand/power/control of; through, by means of		9
<i>ba-yad, b-idā dā</i>	into the hand/power/control of; through, by means of		4, 9
<i>lā-memar</i>	intro dir. quote	<i>lē<sup>(?)</sup>mōr</i>	12
<i>lā-memar</i>	intro dir. quote	<i>lē<sup>(?)</sup>mōr</i>	12
<i>√d-y-n: dān, yādin</i>	judge	<i>dyn</i>	11
<i>qatal</i>	kill	<i>hrg / qtl</i>	2
<i>malkā</i>	king	<i>mēlek</i>	1
<i>malkūtā</i> , pl. <i>malkēwātā</i>	kingdom, reign, rule	<i>malkūt, mamlākā</i>	9
<i>yada<sup>c</sup>, yidda<sup>c</sup>, midda<sup>c</sup> / meda<sup>c</sup></i>	know	<i>yd<sup>c</sup></i>	7
<i>yada<sup>c</sup> ʔare</i>	know that		7
<sup>ʔ</sup> <i>ar<sup>c</sup>ā</i>	(f.) land, country; the earth	<sup>ʔ</sup> <i>eres</i>	2
<i>C ʔa<sup>c</sup>i</i>	lead astray		14
<i>C ʔa<sup>c</sup>bar</i>	lead/take across	<sup>c</sup> <i>br C</i>	14
<i>rabbā</i>	as noun, leader, prince, high official		17
<i>napaq min X</i>	leave X, depart from X		1
<i>šabaq</i>	leave, abandon, forsake	<sup>c</sup> <i>zb</i>	4
<i>dilmā</i>	lest, so that not (+ impf.)	<i>pen</i>	19
<i>šakeb, yiškob</i>	lie down	<i>škb</i>	8
<i>nəhorā</i>	light	<sup>ʔ</sup> <i>ōr</i> / ( <i>nēr</i> / <i>nīr</i> )	14
<i>kā-</i>	like, as, according to	<i>kā-</i>	4
<i>ḥayā</i>	live, be alive	<i>ḥyh</i>	18
<i>rəḥem, yirḥam</i>	love	<sup>ʔ</sup> <i>hb</i>	6
<sup>ʔ</sup> <i>amtu</i>	maidservanthood (in idiom)		5
<i>gəzar qəyām ʔim</i>	make a covenant with		4
<i>gabrā / gubrā</i>	man	<i>ʔš</i>	1
<sup>ʔ</sup> <i>anāšā</i> , cs./abs. <sup>ʔ</sup> <i>anāš</i>	man, men; sg. can be coll.	<i>ʔenôš</i>	19
<i>saggi, saggi<sup>ʔ</sup>ā</i>	many, much, numerous	<i>rab(b)</i>	17
<i>lā-qaddāmūt</i> (D infin.)	(out) to meet	<i>liqra<sup>(?)</sup>t</i>	13
<sup>ʔ</sup> <i>izgaddā</i>	(ordinary) messenger (Pers.)		15
<i>šaprā</i>	morning	<i>bōqer</i>	2
<sup>ʔ</sup> <i>immā</i> , pl. <sup>ʔ</sup> <i>immāhātā</i>	(f.) mother (my mother: <sup>ʔ</sup> <i>immā</i> )	<sup>ʔ</sup> <i>ēm</i>	11
<i>turā</i>	mountain	<i>har</i>	1
<i>šamā</i> , cs. <i>šom</i> , pl. <i>šamāhātā</i>	name	<i>šēm</i>	9
<i>qarā yāt šom X Y</i>	name X Y		10
<i>lā</i>	(negative)	<i>lō<sup>ʔ</sup>, ʔal</i>	1
<i>ḥadat</i> , f. abs. & m. emph.	new	<i>ḥādāš</i>	17
<i>ḥadtā</i> , f. emph. <i>ḥadattā</i>			

Aramaic	Gloss	= Hebr.	Les.
<i>lelāyā</i>	night	<i>laylā</i>	7
<i>šippunā</i>	the north	<i>šāpōn</i>	5
<i>lā</i>	not	<i>lōʔ, ʔal</i>	1
<i>kəʿan</i>	now, so now, now then	<i>ʿattā</i>	20
<i>qabbel min</i>	obey		13
<i>qurbānā</i>	offering	<i>minhā / qorbān</i>	13
<i>ʿal ʔappe</i>	on the face, surface of; right up against, over against		9
<i>mib-bārā</i>	on the outside (of: <i>lā</i> )		9
<i>ʿal</i>	on, down onto; against; about, concerning, in regard to <i>ʿal</i>		3
<i>mim-madnəhā</i>	on/to the east of		5
<i>pətaḥ, yiptaḥ</i>	open	<i>pṯh</i>	7
<i>ʔuhrān, ʔuhri, ʔuhrānin,</i> <i>ʔuhrānəyān</i>	other	<i>ʔahēr</i>	22
<i>lā-qaddāmūt</i> (D infin.)	(out) to meet	<i>liqra(ʔ)t</i>	13
<i>bārā</i>	the outside (of a place)	<i>hūs</i>	9
<i>həpak</i>	overthrow; to convert, change	<i>hpk</i>	9
<i>hekālā</i>	palace, temple	<i>hēkāl</i>	4
<i>rāʿā, yirʿe, ptc. rāʿe, pl. rāʿan</i>	pasture, tend	<i>rʰh</i>	10, 18
<i>ʿammā</i>	people, the people; nation	<i>ʿam</i>	1
<i>ʔabad, yebad</i>	perish, die	<i>ʔbd</i>	1
<i>nəseb X b-ideh</i>	he picked up X		9
<i>pəras, yipres</i>	pitch (a tent)	<i>nṯh</i>	3
<i>ʔatrā</i>	place, site	cf. <i>ʔāšer</i>	8
<i>maktāšā, cs. maktāš</i>	plague, affliction	<i>nēgaʿ</i>	15
<i>mešārā</i>	plain, valley	<i>mīšōr</i>	3
<i>nəšab, yiššob</i>	plant	<i>nṯʿ</i>	7
<i>ʔahsānətā</i>	possession, inheritance; cf. <i>ʔahsen</i>		14
<i>ʔāšad, yešod</i>	pour out, shed, deposit		20
<i>šabbah</i> (D)	praise	<i>hillēl</i>	13
<i>šalli</i> (ʔsly D)	pray	<i>hitpallēl</i>	13
<i>šəlotā</i>	prayer	<i>təpillā</i>	13
<i>dəheq / dəhaq</i>	press, urge; to oppress ( <i>yāt, bə-, lə-</i> )	<i>dḥq</i> twice	9
<i>mənaʿ, yimnaʿ</i>	prevent, hinder	<i>mnʿ</i>	12
<i>qinyānā</i>	property, possessions		2
<i>nəbiyā</i>	prophet	<i>nābiʔ</i>	8
<i>rədap</i>	pursue (obj. with <i>bātar</i> )	<i>rdp</i>	4
<i>šawwi</i>	put, place, set, set up, make	<i>šym / šwh</i> D late	13
<i>nəšā</i>	quarrel; cf. <i>maššūtā</i>	<i>nšʔ</i> N, C	19
<i>maššūtā</i>	(f.) quarrel, strife; cf. <i>nəšā</i>	<i>nšʔ</i> N, C / <i>maššā / maššūt</i>	19
<i>malkətā</i>	queen	<i>malkā</i>	1
<i>nətal, yittol</i>	raise up, lift, take up	<i>nšʔ</i>	3
<i>qabbel</i>	receive	<i>lqh / qbl</i> D late	13
<i>hədi, yihde</i>	rejoice	<i>šmh / hḏh</i> rare	10
<i>ʔt-w-b: tāb, yətab</i>	return, go/come back	<i>šwb</i>	11
<i>ʿattir</i>	rich	<i>ʿāšīr</i>	17
<i>nahrā</i>	river	<i>nāhār</i>	2
<i>rəhaṭ / rəheṭ, yirhaṭ</i>	run	<i>rwš</i>	4
<i>ʔamar, yemar, memar</i>	say	<i>ʔmr</i>	7
<i>həzā, yihze</i>	see	<i>rʰh / ḥzh</i>	10
<i>ʔəhad, yəhod</i>	seize, grasp, lay hold of; close (door)	<i>ʔhz</i>	7
<i>D zabben</i>	sell	<i>mkr</i>	13
<i>šəlah, yišlah</i>	send, to send a message/messenger	<i>šlh</i>	8
<i>Dt ʔitpāraš</i>	separate (intr.)		22

Aramaic	Gloss	= Hebr.	Les.
ʿabdā	servant, slave; attendant	ʿēbed	6
pālah, yiplah	serve, work (as slave, etc.)	ʿbd	2
nātal, yittol	set out, travel	nsʿ	1
C ʾaqem	set up, establish, to cause to stand, station	qwm C / kwn C	15
Ct ʾittotab	settle (intr.)		22
hīʾ	she	hīʾ	18
ʾattānā / ʾatānā	she-ass	ʾātōn	6
rāʿayā, cs. rāʿe, pl. rāʿawātā	shepherd, herdsman	rōʿe	18
C ʾahzi	show, cause to see	rʾh C	14
kaspā	silver, money	késepe	2
ʾahātā, cs./abs. ʾahāt,	sister (my sister: ʾahāti or ʾahāt)	ʾāhôt	19
pl. ʾah(h)awātā			
yāteb, yitteb	sit, dwell, remain, settle	yšb	5
zəʿer	small (*zuʿayr diminutive)	šāʿir / qāṭōn	17
bādil dā-	so that, in order that (+ impf.)	lāmāʿan	19
√d-w-r: dār, yədur	sojourn	gwr	11
bārā	son	bēn	6
napšā, napšātā	(f.) soul, person	népeš	18
dāromā	the south	dārôm	5
mallel (√ml D)	speak (with: ʿim)	dibbēr	13
kokabā	star	kôkâb	11
maššutā	(f.) quarrel, strife; cf. našā	nšʾ N, C / maššā / maššût	19
taqqip, f. taqqipā	strong, powerful, severe	hāzāq	18
C ʾaplah	subject, reduce to servitude	ʿbd C	14
ʾišṭar (√šʾr Gt)	survive, remain over		22
ḥarbā	(f.) sword	héreb	6
nāseb / nāsab, yissab	take (most genl. vb. for taking)	lqh	5
dābar, yidbar	take (s.th. along with you)	lqh	2
ʾahsen (√ḥsn C)	take possession of (usu: land); to bequeath,		
maškānā	tent, habitation	ʾôhel / miškān	3
ʾare	that, the fact that; when, since, bec.	kî	7
tammān	there, in that place	šām	1
ʾinnin	they (f.)	hēn	18
ʾinnun	they (m.)	hēm	18
lā-bārā	to the outside		9
lā-bārā	to the outside		9
lā-mib-bārā	to the outside (of: lā)		9
lā-mib-bārā	to the outside (of: lā)		9
mid-dāromā lā-	to the south of		5
lā-tammān	to there, thither	šāmmā	1
lā-	to, for (a person), to into (a place)	lā, ʾel	1
lāwāt	to, unto, into the presence of (s.o.)	ʾel / lipnē	3
ka-ḥdā	together, as one		12
ʾorāytā	the Torah	tôrā	18
qāyāmā / qiyāmā	treaty, covenant; cf. qām	bārīt	4
ʾilānā	tree	ʿēš	7
tāhot	under, beneath (+pl. sfs.)	tāhat	8
ʿad	up to, as far as, until	ʿad	3
laḥdā	very much, greatly	māʾôd ?	12
mā(ʿ)nā	vessel, utensil	kālî / ʾônî	8
karmā	vineyard	kérem	9
qālā	voice, sound	qôl	8
ʿabad qarābā ʿim	wage war against		9

Aramaic	Gloss	= Hebr.	Les.
<i>tə'ā</i>	wander, go astray	<i>t<sup>c</sup>h</i>	14
<i>mayyā</i>	water	<i>máyim</i>	3
<i>ʔurhā / ʔorhā</i> , cs./abs. <i>ʔórah</i> , pl. <i>ʔurhātā</i>	(f.) way, road, conduct, behavior	<i>ʔórah</i>	18
<i>ʔanáhnā</i>	we	<i>ʔānāhnū</i>	18
<i>berā</i>	(f.) well, pit	<i>bāʔēr</i>	11
<i>ʕenā</i> , pl. <i>ʕenayyā</i>	(f.) eye; well, spring	<i>ʕáyin</i>	17
<i>maʕrābā</i>	the west	<i>maʕārāb</i>	5
<i>mā</i>	what?	<i>mā</i>	7
<i>kad</i>	when	<i>kaʔāšer / kî / bā- or kə- + inf.</i>	11
<i>mənān</i>	whence?		8
<i>mənān</i>	whence?		8
<i>ʔān</i>	where?	<i>ʔān</i>	8
<i>lə-ʔān</i>	whither?		8
<i>lə-ʔān</i>	whither?		8
<i>man</i>	who?	<i>mî</i>	7
<i>lə-mā</i>	why?	<i>lāmmā</i>	2
<i>lə-mā</i>	why?	<i>lāmmā</i>	2
<i>ʕal mā</i>	why?	<i>lāmmā</i>	2
<i>ḥayyāb</i>	wicked, evil, guilty of crime	<i>ḥatṭāʔ</i>	17
<i>ʔittu</i>	wifehood (in idiom)		5
<i>ḥamrā</i>	wine	<i>yáyin / hémer</i>	14
<i>ḥakkim</i>	wise, clever	<i>ḥākām</i>	17
<i>ʕim, ʕimm-</i>	with, together with	<i>ʕim / ʔet- / ʔēt</i>	4
<i>millatā</i> , pl. <i>millayyā</i>	(f.) word	<i>dābār</i>	11
<i>memāra da-Yy</i>	the Word of the Lord, circumloc. for God		12
<i>ʔittatā</i> , pl. <i>nəšayyā</i>	woman, wife	<i>ʔiššā</i>	1
<i>pitgāmā</i>	word, thing, affair (Pers. lw.)	<i>dābār</i>	2
<i>memārā</i> , cs. <i>memar</i>	word, utterance		12
<i>katab</i>	write	<i>ktb</i>	2
<i>Yy, Ywy</i>	writing of the divine name		9
<i>šattā</i> , cs. <i>šənat</i> , pl. <i>šənayyā</i>	(f.) year	<i>šānā</i>	16
<i>ʔattin</i>	you (f. pl.)	<i>ʔatten</i>	18
<i>ʔatt</i>	you (f. sg.)	<i>ʔatt</i>	18
<i>ʔattun</i>	you (m. pl.)	<i>ʔattem</i>	18
<i>ʔatt</i>	you (m. sg.)	<i>ʔattā</i>	18